The Art of Courtship
THE
Misteries of LOVE and
ELOQVENCE
The Arts of Woing.
and
Complementing -
LOVE
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# THE MYSTERIES OF Love & Eloquence,

## Or, the ARTS of Wooing and Complementing;

As they are manag'd in the *Spring Garden*, *Hide Park*, the *New Exchange*, and other eminent places.

A Work, in which are drawn to the Life, the Deportments of the most accomplisht Persons, the mode of their Courtly Entertainments, Treatments of their Ladies at Balls, their accustom'd Sports, Drolles and Fancies, the Witchcrafts of their perswasive Language, in their Approaches, or other more Secret Disparches.

To compleat the young Practioners of Love and Courtship, these following conducing Helps are chiefly insisted on.

Addresses, and set Forms of Expressions for imitation, Poems, pleasant Songs, Letters, Proverbs, Riddles, Jeasts, Posies, Devices, A la mode Pastimes, A Dictionary for the making of Rimes, Four hundred and fifty delightful Questions, with their several Answers. As also Epithets, and flourishing Similitudes, Alphabetically collected, and so properly applied to their several Subjects, that they may be rendred admirably useful on the sudden occasions of Discourse or Writing. Together, with a new invented Art of Logick, so plain and easie by way of Questions and Answers; that the meanest capacity may in a short time attain to a perfection in the wayes of Arguing and Disputing.

*London*, Printed for *N. Brooks*, at the Angel in *Cornhill*, 1658.

# The Preface.

## *To the Youthful Gentry.*

IT hath been such an hereditary practice for the Author, to declare to the Reader, the depth of his design, that should I decline this custom, I should not free my Endeavors from the nice exceptions of the too curious Criticks of these times. When Playes were at their height, Prologues were so in fashion at the Court, and so desired on the Stage, that without them the Audience could not be pleased, so that the best Poets were forced to satisfie the greedy expectations of the multitude, that gaped and yawned for such set and starchc speeches to be gravely delivered to their Worships by the man in the long cloak with the colouted beard. It is reported of Mr. *Fletcher*, that though he writ with such a free and sparkling Genius, that future Ages shall scarce ever parallel, yet his importunate Commedians would often croud upon him such impertinences, which to him seemed needless and lame excuses, his Works being so good, his indignation rendred them as the onely bad Lines his modest *Thalia* was ever humbled with. The truth is, when an Author hath set down well, and so descended to his Readers capacity, that his Muse is obvious and easie to be understood,

derſtood, what needs there a Clavis or a Thred where there is no Labyrinth; notwithſtanding, we cannot but be ſenſible, that ſome Prefaces have ſo abuſed the credulous Readers truſt, that they cannot now be too ſlightly ſet by, as moſt of them may; and that not impropetly, be fitly compared to rich cappariſon'd Jades, to painted Inn-poſts, to Wenches admirably trickt forth, but pull off their dreſſings, and they look like ſlead Cats. What the Countrey-man ſaid of the Nightingale, *Vox & præterea nihil*, A great cry and no wool, may be rightly applied to them. I acknowledge, Courteous Reader, that as I have already in my Epiſtle to the *Coy Ladies*, diſcourſt jovially and Ironically of Love, as alſo in my other Advertiſement, treated by way of Introduction, of the right management of Eloquence and Complements, if I had not ſtill inforced my Intellectuals to further ſerious and uſeful Inſtructions, for my Readers greater benefit, this Preface had been like thoſe I have found fault with, ſuperfluous; or at leaſt to as little purpoſe. And now it will be expected, nor can I do otherwiſe, then make an ingenious confeſſion, why I ſet thoſe ſubjects of Love and Complements apart by themſelves; I ſhall give my Reader ſufficient reaſon, that I might not juſtle too much matter into this Preface, which I onely intended for a Landskip to the Work, my whole Deſign being included in theſe two particulars. Firſt, why I have publiſhed this Volume. Secondly, what Profit and Delight an underſtanding Reader may expect to derive to himſelf from his diligent peruſal of it.

For the firſt, to deal plainly with my Countreymen, the ſeveral ſimple Pamphlets that have treated

ſo

ſo ſurreptitiouſly of this ſubject, exacted this employment from me, as I could not but be highly incenſed, to ſee them ſo cheated and baffled by ſuch ſpecious pretenders, but moſt wretched performers of what they undertook. I will not vex my Reader with the Names or Titles they are diſtinguiſht or dignified with, I hope by this time all Ingenuous Perſons have learnt ſufficiently to deteſt them. For my own part, in theſe my Studies I have not ſo much as taken any other notice of them, then to ſhun the infection of their papers; and though ſome may object that the Green is the ſame that we bowl on, ſuch perſons, if they make but the leaſt inquiſition, ſhall quickly finde that my Bias is turned another way, my flight is higher, my engagements are different; for without any vain glory I may confidently atteſt to the world, that the contributions of ſeveral perſons of Honor, as well by their particular preſcriptions, as alſo by the aſſiſtance of their choiſeſt Manuſcripts, built up this Volume. It took its birth from them, to whom with a moſt ſincere gratitude it doth again humbly dedicate it ſelf.

For my ſecond Conſideration, what benefit the Peruſer of this Book is likely to acquire to himſelf, I ſhall expreſs to him in few words, he hath, as I may rightly cal it, a Magazin richly furniſht for his diſpatch of any of thoſe high Concernments, *Cupid* or *Mercury* ſhall at any time inſtate him in; all maner of Addreſſes, Entertainments, and Ceremonies, whether of Salutation, Love, or Court-ſhip, which are comprehended under thoſe Heads of Wooing and Complements; from whence as from two Springs, the other leſſer ſtreams do diſtil, whether of Proſe or Verſe, ſerious

or Drolling Subjects in Letters, or otherwise; these contain in them, a grand part of the body of this Work; for the other Additions of Proverbs, Posies, Characters, Jeasts, Clinches, Similitudes, &c. as also the *Miscelania*, of Natural, Amorous, Moral, Experimental, Paradoxical, Enigmatical, and Jovial Questions, with their Answers, I am confident they will no less inrich the Readers Minde, then admirably delight his Fancy. As for the several *A la mode* Games and Sports, I have inserted them with such plain demonstrations, that any person of a reasonable capacity, may quickly be expert in them; to which purpose I have invented a Riming Dictionary, consisting of Monasyllables, for the endings of Verses, applicable for those that are yong Practioners in the pleasant Sport named *Crambo*: together with another particular Alphabet, entituled, *The triall of Wits*, which consists of Epithets, properly fitted for immediate use, on the sudden occasions of Writing or Discourse, which I have also appropriated to the other Recreation, so much in fashion, called Substantives and Adjectives. And that the Ingenuous Reader may be assured of my care and industry, to render this Book worthy of his acceptance, I have also presented him with a compleat Tract of the Art of Logick, by way of Question and Answer, so clearly delineated, that the Judicious Student may in a short time attain to a competent knowledge of those most necessary wayes of Arguing and Disputing, so much practised in the Universities.

How advantagious this work will be to all intelligent Persons, will more easily be instanced, if we rightly consider the incongruity of mens parts, and look narrowly

narrowly into their gifts; one speaks well, but writes improperly; another imployes his pen in excellent sense, but wants good language; another hath a good invention but no method; so that whatsoever some of our Moderns pretend to their *ex tempore* inspirations, it cannot but be confessed by all men in their right mindes, that Artificial set Forms may be aiding to them all, not as they are litterally to be applied, but as they are additional helps to quicken and inlighten the Genius. This my assertion will be clearly made good, if we do but consider the smooth effeminate silken tribe, how some of them demean themselves, who if they are put to it on sudden allarums, or unexpected summons of their fancies, by letters or otherwise, how are they forced in such exigents, to have recourse to their Romances, Playes, Manuscripts, and such like Common place books, they turn down the page, transcribe, and for the present subsist on such slender notions. How without blushing can I express it, that I have known a wench of fourteen, with a few Dramatical *Drayton* and *Sidney* Quillets, put to the *non plus* a Gallant of thirty; I may safely depose on it, that I have heard such a Lass defeat a Gentleman of some years standing at the Inns of Court.

To those that scruple at Complemental Ceremonies, and Tenders of Service, I positively affirm, that such nimble applications, if rightly directed, are most absolutely useful; and that those which have been adorned with such qualifications, have had such tall advantages over others, as seldom or never to fall short of their ends; more especially when their good behaviours have been set off with Eloquence, which though it often carries with it a false fire, yet if it be

smoothly

ſmoothly & diſcreetly manag'd, it works wonders, not only for the preſent, but future times to admire at. Not to detain the worthy Reader with any longer ſuſpence of ſo unqueſtioned a truth, I ſhall onely deſire him to take notice, that as theſe my endeavors had a gentle riſe, ſo they ſtill carry with them a more then ordinary ſplendor; as they have ſhunned the common rode of all former Writers, ſo that if with *Phaeton* my Muſe is ſometimes placed in the Charriot of the Sun, that ſhe ſoars at the higheſt and the moſt generous Deſigns; ſhe may apologize for her ſelf, that it was not her ambition, but the commands of ſeveral noble Perſons, whoſe importunity from her moſt ſerious Studies diverted her ſo far, as to make her participate of their recreations, whether they took the air in the *Spring Garden*, raced in *Hide Park*, or expaciated, as *Portugals* call'd it, in the *New Exchange*, or otherwiſe revelled at their Balls; in all which Celebrations of pleaſures with them, though my Muſe was oblieged to obſerve ſome particulars, yet they are ſuch as are civil and modeſt, ſuch as need no veil, nor reflect upon any perſon whatſoever; and I hope ſo well of her, that as her Sphere is higher, ſhe hath not been deficient in this her Deportment; ſo as to ſtoop to any more inferior Theam, then what might be worthy of her. Courteous Reader, of late there hath been a ſcarcity of Wit, it will therefore ſeem to be more diſcretion in us, for to husband it as well as we can; what thou haſt here, as I have ſufficiently intimated, hath been derived from the beſt hands, ſuch ſprightly quick wit, as I can aſſure thee no language in ſo ſmall a page ever afforded better: In a word, thou mayeſt reſt ſatisfied, that the ingenuity that is contained in this

Book,

Book, is too much for one ſingle brain to teem with, and therefore wonder not, if in ſuch a Caskanet thou findeſt ſo much of invaluable treaſure to inrich thy Fancy with; ſuch, but that it ſeems too proud an expreſſion from my ſelf, others have been bold to affirm that to compleat this Volume, they could not imagine what more could be added or invented. For my own part, worthy Reader, I ſubmit theſe my beſt endeavours to thy impartial and judicious cenſure, I eſteem of thy well poiſed Genius, as the onely *Jacob's* ſtaff, with which the height of theſe conceptions can be rightly taken; and whatſoever the inconſiderate opinions of ſome ridiculous Criticks may be, I am confident that as long as Wit, Love, or Courtſhip are in faſhion, this Book ſhall live and flouriſh.

*Yours, ever to be commanded.*

E. P.

*To those Cruel Fair ones, that triumph over the distresses of their loyal Lovers, the Author wisheth more Clemency; and to their afflicted Servants, more magnanimity and Roman Fortitude.*

*Bright Stars of Beauty,*

INcouraged by your former inexpressible favors, I am at this present emboldned to prostrate these my Devoires at your feet: after your Ladiships egress from the *Spring Garden*, I was invited by the pleasures of the season, into the solitary retiredness of an Arbor, where in my Table-book I intended to insert some slender Observations, of those harmless Transactions and civil Frolicks, that had past betwixt you and your Servants, whose entertainments you had graced that evening with the serene influences of your propitious smiles. I had scarce for the recreation of my Genius, employed my pen to the draught of the first Character, when of a sudden from a shady Grove, I heard a mournful hollow sound, which at the first, I imagined to have been occasioned by some fresh gale of winde, that had onely rustled amongst the trees, till acertained otherwise by the iteration of a Heart-tearing groan: I was so far disturbed as to cast my eye of one side, where I soon discoverd a woful wight; who by his melancholly posture, and leaning of himself so discontentedly against a tree, as if he supported it; I could not but with probability of reason at the first sight determine, to be some wretched Inamorato,

amarato, some Love-sick person; such an one whom the blinde God had more fiercely wounded, than the twelve Signs of the Anatomy. A dismal object he was, and so represented to my view, as if his misfortune had ruined him so at once, as that he could not be rendred more unfortunate, he looks as if one of your Ladiships had whispered into his ear, that doleful tone of *Adieu*, or at least that desperate sentence, Miscreant, thou shalt lie alone with thy bed unwarmed a score of frosty Winters. It cannot be amiss, by your Ladiships fair permissions, to draw the curtain from before this *Love* Martyrs picture, to describe him to you, *vultu, gestu, & actibus*, just as I then found him suffering of his ten Persecutions; his Hat in one place, with papers of Verses in another, were so fantastically dispersed on the verdent Grass, that if he pleased, with his Feet he might spurn the wantonness of his own Muse: for I perceived by the baldness of his crown with scratching, that he had lately been delivered of Acrosticks and Encomiums, in praise of some of your Beauties. After the writing of which, for fear of a non acceptance, he was most pestilently dogged, and as I then found him, in such a sullen station, yet were not his eyes so set in the hollownesses of his head, but that I discerned from them such deliberate and heavy motions, as caused me, had I not been convinced by the former symptomes of his disease, to have suspected, whether otherwise, according to his education, he were not some Clown, who having mistaken the Almanack, wept for fair weather. Certain I am that I saw a most pitiful object, one that I could not but conceive that his Mistress had frowned on, and be in requital thought

for

for a foil, to ſhew her a worſer face then her own. I proteſt to your Ladiſhips, after I had entertained my moſt ſerious thoughts of him, I could not but take him for ſuch an unthrift, as had ſpent the beſt ſtock of his wits in adoration of his Ladies Looking-glaſs; I approacht nearer to him, not imagining but that he would at length have diſimpriſoned his thoughts in ſome diſcourſe; for indeed after a ſtricter ſurveigh of his preſence, he ſeemed to me as if he endeavoured to hew and faſhion out his conceptions to ſome purpoſe, though I am confident they proved as unprofitable to him, as an unfiniſht piece of Artifice; what weight he poiſed in his Perricranium, I cannot well gueſs, but thus much I obſerved, that ſometimes his head hung down to his breaſt, like the monſter boyes brother; till of a ſuddain he aſſumed more confirmed imaginations of his Miſtreſſes kindneſs, which in an inſtant placed it again, and fixt it right, as it was before, on its own Pedeſtal; his face was ſcorcht with his Ladies eyes, as if he had bin a three years voiage at the *Indies*, I am perſwaded his very Soul was tanned, for beauty hath the ſame influence with the ſun, it blacks within, as his brighter beams do burn without. Bleſs me from *Cupid!* A Miſtreſs, thought I, give me a friend and good wine. But to proceed in my deſcription, I vow to your Ladiſhips, he had ſo ſtrictly manacled himſelf, that his arms ſeemed pinnioned, like a rabbits feet to a ſpit, croſſed like the ſtrings of a book; in ſuch a poſture he ſhowed, as if he had been all contemplation, no action; like a woful Jeſuit, that had forſaken the world, ſo as never to riſe from before his Crucifix; one might have taken him for a ſtatue, had not his ſighs breathed from his heaved-up heart, a

kinde

kinde of a living death, which together with ſudden ſtartings, cauſed a paleneſs ſometimes to overcome the otherwiſe more dusky colour of his face, even ſo as at the ſame time, to diſcover that in *diebus illis*, his cheeks had entertained ſome tell-tail bluſhes, and dimpled ſmiles. His afflictions were ſo merciful to him, that to my better apprehenſion his very tears were of a ſovereign uſe, which as they then guſht forth, ſerved to quench thoſe flames his Miſtreſſes eyes had kindled, which otherwiſe would have ſcorcht him to aſhes, and to this purpoſe I do believe they did diſtil all the ſeaſons of the year. I could not chuſe but laugh at the clothes he wore, which were ſo far from *A la mode*, that I rather conceive, he had miſtaken one piece for another; as if he had put on his breeches for his doublet, the buttons, whereof were moſt of them off, for at every ſigh that came from him, like Poppy-heads, half a dozen of them dropt at a time. At this ſtrange diſguiſe of his habit, together with the further waggery of the blinde God; I could not but cry out, Fie, when I ſaw how his garters were tied in the wrong place, about his neck, as if he had received his *Mittimus*, and ſhould want no accommodation for his journey to the Elizean Fields, whither certainly his ſtragling thoughts had already tranſported him; for he appeared to me, as if he dreamt waking of ſome buſineſs that concerned another world. Alas cruel fair Ones, deprived of your pitty, without my more opportune addreſs, he had been for too much loving your moſt unhappy Victim. When I firſt begun to break the ſilence of that place, where all things were as ſtill as night, he heard me with his eyes, his ears followed his minde, which

which I perceived was not then at leasure, as he was at that time all things but himself, but having now at length recollected so much strength as to breathe a few hoarse sighs, for as then he wanted other language to speak his misfortunes, so desperately had this idolatrous Lover faln sick of his Goddess. At length, after he had bestowed on me an angry nod, for the strangeness of my intrusion on the privacy of his thoughts, he started forth into an unusual kinde of furious madness, unclasping his arms, which before I supposed could never have been untwined, he fell to beating and thumping of his breast. I could not chuse at that time, but be merrily conceited, that this incensed rage of his, might arise from some displeasure he took, that his Invention could not presently teem with some Anagram, as fruitful as his Mistresses name. To be brief, I was amazed to think into how many strange shapes this Passion of Love transforms us, what Owls and Monkies it makes of us; in truth, the variety of antick tricks he played, together with the vain apparitions, that questionless at that time peopled his brain, rendred him to my thinking, the most unfit person I ever saw for any humane converse: I assure you, Ladies, so monstrous and fatal to the most eminent Heroes of the world in all Ages, have the cruelties of your implacable Sex proved. Not to detain your Ladiships any longer with the description of this distracted Lovers Herculean passions, by degrees after I had a while held his hands, with a little chafing of his temples, stopping of his ears, tweaking of his nose, he came again to himself, and then crossing his breast, after a few lamentable Ay mee's, he removed from the tree, into which

which; till then, I thought he had been ingrafted. It was now night, whereof he was so sensible, as also of his late indisposition, that he requested my company with him out of the Garden. As we walkt, I discoursed the strangeness of his distemper, for I durst not acknowledge his Love to be a disease, lest I should have occasioned his prejudice, so far, as for him to have esteemed it to have been incurable. We agreed to go to the Tavern, where, after we had lustily quaft the Blood of the Grape, I presented him with this Book of the *Mysteries of Love*, which, together with clapping of warm trenchers to his Belly, so perfectly and speedily recovered him, that within a few dayes after, I met him in *Bloomesbury*, with fresh Roses in his cheeks, he lookt as if his Soul were returned to its right home again; *probatum est*. Thus have I given your fair Ladiships a large, but no Empirical, relation of the cure of this mad Lover, without either casting of his Urine, or any other Charms on his Mistress, except they are such as are contained in this Book, the Witchcrafts of Eloquence, and the right Arts of Wooing; which, as I hear, have since taken her Fort in, and that they are now happily married, I wish them all joy; onely I thought fit in this my Epistle, to give your coy Ladiships notice, what vertue this Volume hath, to triumph over your most beautiful Disdains; to turn your Frowns into Smiles; your Angers into Kisses; to reprieve those whom you have destined for most bloody Sacrifices; to metamorphose your Champion *Cupid* from a Boy to a Man, to give him his eyes again. Peruse this Book, bright Ladies, and commend it to any of your modest Sex, that are

troubled with the Green-ſickneſs of Love, they cannot fail of a Remedy, 'tis *Diana's* own Receipt Book. To conclude, I do not deſire that either of the Sexes ſhould take any tyrannous advantages over one anothers Affections, neither would I bar them of their Frolicks; but that after their Youths have plaid a while at Bo-peep, lookt Babies in one anothers eyes, *Hymen* in his ſaffron robe, with his torch light, may conduct them to their Marriage Beds: which is the hearty wiſh, and hath been the aim of theſe Endeavours of your Ladiſhips

*Eternally obliged*

*E. P.*

A ſhort

## A ſhort Advertiſment to the Reader, by way of Introduction, for his better underſtanding of the Myſteries of Eloquence and Complementing.

*HAving already in my Epiſtle to the Coy Madams treated, or rather traverſed, the paſſion of Love, with a ſerious and light fancie, like* Gallen *and* Donquixiot, *mixt together, to pleaſe as well the Stoical Student, as the moſt airy and fantaſtical Gallant: I have ſince thought it no leſs my duty to diſcourſe of theſe two other myſteries of Eloquence and Complementing. This task I might have evaded, ſince none of the former ſcribblers of Books, in this kinde, ever particularly undertook theſe Subjects, which I muſt either impute to their ſimplicity or lazineſs. Courteous Reader, Eloquence is ſo abſolutely neceſſary, and pertinent to humane converſe, that it cannot but be confeſſed by all intelligent perſons, that in the management and conveyance even of reaſon it ſelf, it would be moſt expedient, that there ſhould be ſo many Artifices and Myſteries together, with moſt ſubtil Conducts; for without them a man cannot ſo well attain his ends. Hence it is, that the Learned compare Eloquence to the Chymiſts Elixar; it contains all qualities in it, yet it ſhould not have one perceiveable: It is not to be denied, but that this age is that which expects*

*that men should learn their Rhetorick from their own Genius; or as some Naturalists writes of the Spider, that she weaves her web out of her own bowels; or like our Enthusiasts, that pretend to inspirations. It were to be wisht Eloquence could be so attained, rather then that the Schools should so manacle and fetter it with their old Maxims; but if these so pregnant persons in their own imaginations did but rightly consider what Eloquence is in its definition;* How that it is a way of Speech prevailing over those we have designed to prevail over: *And that it is so Etherial, or rather I cannot tell, how Divine, that it depends not alone on the single Embroidery of words, but there must be somewhat more in it; an excellent knowledge of men, deep and studied acquaintances with their passions: a man must not onely know very perfectly the agitations of his own minde, but be seen and conversant in those of others; otherwise it wants that which animates and breathes a fire, which makes it both warm and shine. We say of Logick that it files and keens the reason of a man, which otherwise had been blunt in the wedge and tongue, which is the onely distinction of a man from a brute beast. The same may be said of a person without behaviour and good language, that he is but a meer motion, a most sad spectacle. Indeed this is our misery, that though Eloquence be so absolutely necessary, yet it is such a thing of it self, that though we make use of our quickest conceits, we can rather wish for it then describe it in its perfect Idea; the Crisis of it having been so altered from time to time in all Speeches and publique Harrangues, in so much, that it cannot be amiss to consider how the ancient Orators that lead the people whither they pleased, were put to it, being forced to wrestle with the disadvantages of*

*of single nature, so as at last to divide and throw it into several Subjects, by which they reigned over the mindes of men, and did many strange things, the end of Oratory being to perswade.*

*Thus having discourſed of Eloquence, I am now to descend to entertain some thoughts of her fair ſubſervient Hand-maid, Complement. Civility is the moſt refined Complement; for as Complements themſelves do but ſerve to compleat the Gentry, ſo where they are thus tendred, they are always in Faſhion; ever new, ever acceptable; and as they entertain a grace in the wearer, ſo they deſerve an admiration from the beholder. And thus they have in all ages been received for no leſs formal, then real accompliſhments, and are held as moſt abſolute ornaments of Gentility. Complements were firſt intended to diſtinguiſh betwixt the Civil and the Savage; Perſons of Honor and Peaſants; yea, to appropriate a title of Preheminence to ſuch, who exceed others in grounds of Precepts of Morality; ſuch as uſed not painted Rhetorick, but expreſſed themſelves compleat without ſingularity, that could love without flattery, diſcourſe without affectation, that freed Courtly Ceremonies from diſſimulation, and made Vertue their Miſtreſs; that knew what it was to proteſt in jeaſt, and entertain Suitors onely for their Paſtime. All wiſe people are ſufficiently convinced, that Complements conſiſt not of Conges, Cringes, Salutes, ſuperficial Diſcourſes, fooliſh Repetitions, or frivilous Extravigances; theſe are but the ſhadows, which they that uſe forget the ſubſtance: whereas the attraction and deſert of a Complement conſiſts very much in the gracefulnuſs of the preſence, beautified and ſet forth with a modeſt and native comelineſs; nor do I queſtion but theſe three Nations*

*have many such noble and compleat Ladies that prefer the inside before the outside, the kernel before the shell; that make honour the Load-stone, by which they daily draw nearer to perfection, their own proper Centre. Certain it is, that though our tongues, hands, and legs be the same, our Elocution, Action, Gesture, and Posture are not the same; and though managed in the like manner by others, yet are they not alwayes directed to the same ends, as there are vast differences to be made betwixt Vertue and Vice. I cannot want instances, the fantastical Amorist is one of those puppies that hath them in a continual practise; he forsooth wil complement your very glove, worship and sweeten every seam of it with the perfume of his discourse; he will take it for an extraordinary favor but to be the porter of a Ladies Fan, whilst she pins on her Mask: these kinde of complementings among great persons are like cantings amongst Beggars; onely in use with the Mimmicks and Buffons of our times, whose behaviours deserve more derision then applause. I will not here squirt any more ink at them, Courteous Reader, in my Preface to the youthful Gentry you shall find something to this purpose inserted, which I accounted too improper for this place. To draw to a Conclusion, the Court, and such eminent places as* Hide Park, *the* Spring Garden, *and the* New Exchange, *and set Meetings at Balls, are esteemed the fitteſt Schools of Ceremony and Complement; where the most select, as also the newest Fashions are alwayes in request; where if discretion be not wanting in the Courtier, he will not fail to conform himself to the mode and condition of the place that he is to exercise his Genius in: For Complements do not suit with all places, nor with all sorts of men; it ill beseems a Mechannick to play the Orator; that*

*that urbanity which becomes a Citizen, would reliſh of too much curioſity in a Countrey-man; and that Complement which gives proper grace to a Courtier, would cauſe deriſion if preſented by a Merchant or a Factor. The Stateſman requires a graceful and grave poſture, whereas in ordinary affairs of Traffique, it were indiſcretion to repreſent any ſuch ſtate. Thus I might inſtance from the Madam to the Chamber-maid, but that I am reſolved to trouble the Reader with no further Preadmonitions, the Series of the enſuing Work will fully inform him in whatſoever other concernments have been wanting in this Advertiſement. Farewell.*

Errata.

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**Errata.**

## Errata.

Page 3. line 29. read *diuretick* p. 5. l. 12. r. *Mamaluck*. p. 8. l. 19. r. *bight*. p. 14 l. 5. for *was* r. *were*. p. 47. l. 8. r. *those* p. 48. for *shew* r. *thou*. p 54. l. 14. r. *wrinkle*. l. 28. r. *dwindling*. p. 82. r. *pancake-bell*. p. 88. read the marginal note thus, *He does not run a Tilt*. p. 91 r. *Piccadilly*. p. 109. l. 2. r. *refuseth*. p. 183. l. 12 for *killed* r. *kissed*.

*COurteous Reader, there are some more Errata's besides these committed, but since it is a custom to print Errata's and few or none takes notice of them, I intreat thee favourably to pass them by, and as thou readest, correct them by thy own judgements.*

# THE MYSTERIES OF Love and Eloquence. OR, The Arts of VVooing and Complementing, &c.

## *The Mode of* Hide Park.

MAdam, That free Interest which you have granted me in your Favour, honours me with a boldness to give you an invitation this fair afternoon, to take the aire in *Hide Park*.

Your most humble servant, Sir, I'le assure you, had you not come as you did, you might perchance have found me there before you, for my Cosen here and I were taking up a resolution to be jogging that way.

I'le assure you, Madam, your journey will not want its pleasure, beside that of the season, if the Town news hold true.

I see you came, Sir, with a resolution not to be deny'd, having brought an argument so persuasive to Women, as that of Novelty; but pray what is it?

Madam, they say, Sir *Charls* ——— hath put off his mourning-sword, and appears this day in the Park with a new Coach and Livery: they report he looks with an amorous Countenance upon the yong Lady ——— to whom he intends, as they say, to give a Treatment at the *Spring Garden*, so that if Businesses be well manag'd on her side, it may chance to be a match. But, pray give me leave, I heard lately that the old Countess ——— is dead.

Very true, Madam, I was this morning at a Drapers shop in *Pauls Church Yard*, and there came in her Steward to provide Four hundred pounds worth of Mourning.

Do's it not bring a very great addition to my Lords Estate?

Doubtless Madam, a very considerable one; for she was alwayes a near and parcimonious Woman, and indeed was considerable for nothing else, but the affection she bare him. I could tell you more, Madam, but I defer the rest for discourse in the Coach.

*In the Ring.*

Coachman, keep the out-side of the Ring, I think, Madam, that way will not be so dusty. This is the voyce of a Gentleman that would shew a more then ordinary care of his Mistress.

Much discourse cannot be expected from that restless motion of Wheels and Horses, it being onely a preparative for treatment talk; neither indeed in that place of Observation, is more required, then only an occasion serves, to tell your Lady, *That is my Lord such a ones Coach; That's my Lady such a one's; That's Squire such a one.* And then when opportunity offers it self, to say, *Your humble Servant, my Lord; Your most humble Servant, Madam.* For though it be not so great a sin, yet it is as great a Solecism, as to talk at Church, and they shall be counted as shallow persons, that can give no account of what they have seen here, as those that can remember nothing that they have heard spoken to a Text. This is not without reason, for to being an impossibility for Ladies to travell, it was thought fit that there should be a publique Meeting

ing of all sorts of Societies and Habits, both Forreign and Domestique, that so those yong and tender Gallants might be spar'd the labour of going beyond Sea.

In the spaces among the Coaches there walk up and down Objects of Charity, and Enticements to Liberality.

Beggars, and Prutterers, who are bold Wenches, and by their own, well knowing the disposition of other Women, with their Eyes fix'd upon the Ladies, and their Ware held up to the Gentlemen, they cry so as they may easily be heard.

*My Lord, will your Honour have any Civil Orenges?*

*Madam, will your Honour buy a Basket of Cherries?*

The Gentleman findes himself surpriz'd, but knows not which to give, Orenges or Cherries; yet at length remembring Orenges, how great whetters of the stomach they are, and deeply considering the price of Cherrie-cakes, he resolves upon Cherries.

Then quoth he, *How do you sell your Cherries, good Woman? A Crown a Basket, my Lord*, quoth she; with which word being extreamly pleased, he parts chearfully with his money (for who would not purchase Honour at any Rate) and then presents his new bought treasure to his Lady in these words:

Madam, I do here present you with these First-fruits of the Year, which would have been due from *Pomona* her self, had she not forgot the duty that she owes your perfections.

The Lady makes a short reply, well knowing the end of his kindness, which was to stop her mouth.

Whether Cherries are diuretick or no, I will not here dispute; however, the Coachman presently after hath a command given him to wheel off, and the Lady findes in her self a disposition to walk on foot toward the grakes: yet she is not so much tormented, but that she can talk, which is commonly much to this effect.

Really, Sir, I have not seen so great an appearance of company in the Park all this Spring before.

Madam, it was the lustre of your person drew 'm hither, and doubtless having now seen you, they will have no cause to repent their coming.

Sir, you have a strong faith to speak so highly of one whom you have known no otherwise then in the formalities of a Vi-

fit; I wish I that know my self better, knew my self so well as to confirm your Encomiums.

Madam, that lies not on your part to do, for wherefore hath Nature granted Man to excell in the invention of Language, but that she would not so far deprave the dignity of the Female, which is her own Sex, as to make them the vain-glorious praisers of themselves; and it is retaliation sufficient in you, to favour us with the acceptance of our Labours. I confess I am fallen upon a subject that I could dwell upon; I could make a particular harange in the praise of every part that builds up the noble Frame of your Body, but I am put to silence by that little Bird which warbles tydings of more concernment to your ears. Do you not hear the Nightingale, Madam?

I do, Sir. And indeed it is the first time I have heard her this Spring. They say it is lucky to unmarried people to hear her before the Cuckow.

Doubtless then, Madam, the end that brought her hither, was to bring you that good fortune.

Sir, It cannot be but that you must have a greater share in her happy Auguries, who better deserve them.

I should then, Madam, deserve your self, which is the happiest Augury I can expect. Pardon me, Madam, if you have open'd my mouth to utter so great a crime; for indeed I could say, I love you, but that I fear lest you should frown me into despair for such a high presumption.

Believe it, Sir, my ambition never aspir'd to such thoughts, as you would fain put into me; but if you have idly scatter'd a little respect upon a person no way meriting, doubtless a few dayes and another Object will soon rander yourre your Passions another way.

Madam, could any protestation avail to fix my Constancy in your belief, you should soon command me to seal my prostrate Vows upon the Ground on which you tread; yet since that cannot be, I onely beg this on my knees, That you will still count me your Servant, whom it shall suffice to be honoured with that Liberty which you have hitherto given, till time shall discover my immutable Affection, and the profitable Testimonies of my Obedience.

The Gentleman resolves now to strike while the Iron is hot, and to win her with kindness; for which end he carries her to

the Lodge, and throwes away forty or fifty shillings to please her appetite; and to shew her, that he was not so much covetous of his Money, as of her Good Will: He breaks up Cheesecakes, cuts up Tarts, and calls in for Wine and Sugar, as if his Mistress had a Legion in her belly; though his observance is such that he eats nothing himself, for fear she should have a desire to any particular plum in his morsel. In drinking, he sweetens her Affection with a great deal of Sugar, with an humble obeysance, wishing it were Nectar for her sake. She cannot be so unmannerly, as not to drink to him, there being no body else in the room, which he takes for a very great kindness, and wishes for the capacious throat of the great Gyant, that he might swill up a whole pipe for joy. The Wine inspires him, and produces many extravagant Vows, and sundry Comments on her Hands, Lips, Eyes, and Forehead; which beget an host of Comparisons, putting such a scorn and contempt upon the Sun and Moon, as if they were but meer Candles of Ten in the pound, subject to be cast by every common Extinguisher. At length, emboldned by a surreptitious vapor, upon the merits of his Oblation, he craves a kiss, which being granted, with a high satisfaction he calls to pay. This is the meek spirited Lover. But that bold Mamulock Ylep'd, a Hector, courts his Lady more daringly.

Madam, cryes he, By Heaven I love you, and then he falls down with a submissive reverence, and kisses the hem of her Petticoat; then arising up again, he proceeds, Madam, there is no person living bears you a greater respect then I, or carries more affection for you in his bosom, then my self; make trial of it, Madam, and though you bid me die, I'le do it willingly.

He comes into the Park, like the son of Death, arm'd with the accouterments of Mortality, Sword and Pistol; he stands not much upon the nicety of Habit, so his Belt be not out of fashion. He is generally known in the Ring, and every one salutes him by the name of *Tom* or *Jack* such a one, whose kindness he requites with an Oath and an Humble Servant: and so having done his Evening Exercise, he retires to the Lodge, where he spends his money with such a liberality, as if he bore malice to his fortunes.

*The next variety is that of the Horse-Races, the general Terms of which Art, are expresst in these following Dialogues.*

1. *Gent.* In good faith, Sir, that Horse must have wings that beats me.

2. Sir, your confidence may deceive you, you will ride with a *Jocky* that hath Horsemanship.

1. Pish, that's but your opinion; I'le tell yee what I say to yee, were't in my power, I'de lay the World upon my Mare, that she shall run with the Devil for a hundred pieces.

*The Gentlemen to the Jocky.*

1. How now, what dost think *Jocky?*

2. The crack of the whole Field is against you.

*Jocky.* Let's crack and be hang'd till their lungs ake.

*Gentlemen.*

1. What weight?

2. I think he ha's the Heels.

3. All that you are to do, *Jocky*, is to get the start.

*Jocky.* I'le warrant you, if I get within his quarters once, let me alone.

*After Starting.*

1. Twenty pounds to fifteen.

2. 'Tis done with you.

3. Forty pounds to thirty.

*Lord.* Done, done, I'le take the odds.

1. My Lord, I hold as much.

*L.* Not so, Sir.

1. Forty pounds to twenty.

*L.* Done, done.

2. You have lost all, my Lord, and 'swere a million.

*L.* In your imagination, well, who can help it.

2. *Crop* had the start, and keeps it.

*The Loser.*

Gentlemen, you have a fine time to triumph, 'tis not your Odds that makes you win.

Upon

## *Upon the fatall disaster that befell the Gallants upon* May-day *Last in* Hide Park.

THe last sad *May-day* know ye not,
It was a fatall day, God wot,
Which gay new Clothes did all bespot
With mire and dirt.
Much might be said of other dayes strife,
For which that Year ought to be curst,
That such inhumane Traitors nurst
To do men hurt.

Sad to the *Romans* was that day
When they from *Hannibal* ran away,
Losing their gold Rings in the fray,
He did so rout 'm.
Was not dark Monday sad d'ye think,
When *Phœbus* look't as black as ink,
'Twas all one whether men did wink
Or stare about 'm.

That day had made your hearts to ake,
If *Faux*'s plot had hap'd to take,
Of which the *Grums of Comfort* make
A large recital.
And that sad day my heart doth nettle,
When Fire on *London-bridge* did scatle,
And *Thames* boyl'd under like a kettle:
Men read at *White-Hall*
By the vast Flame: Though at this hour,
I blame not fire, but a great shower,
Which Heaven did on clean linen powr,
And Blades a horse-back.

For all that are but worth a groat,
On *May-day* will in fine cloches shoot,
Some borrow a brk, and some a loose coat,
That money in purse lack.
First the clear Sun-shine did invite,
The Lord, the Lady, and the Knight,
Who all in Satin richly dight,
Did sit it'h boot.

The Race-nags follow'd more then ten,
Upon their backs sate Gentlemen,
They never were so wash'd as then
From head to foot.
In suites, from *France*, made a la mode,
Upon their Barbaries they rode;
Oh had their money been bestow'd
In pious uses:
T'would ha' built an Hospital in the *Strand*,
For Gentlemen that sell their Land,
Or a Poet a week in Sack maintain'd,
With all his Muses.

To copy out these Fashions then,
For Male and Female Citizen,
The Taylor came, as fine as when
He went to woe.
Next came those pillars of the Nation,
Those polishers of Education,
High men oth' Kit, all in the fashion
From top to toe.

*Phœbus* withdrew his beams to see
Such a deal of bravery,
And scorning thus outvied to be
By low mortality:
He put on's cap, cryes *bona noches*,
Then pist, and flung it all ith' Coaches;
Quoth he, I'le meet with these Cocaloches
For all their great quality.

The Barber, Taylor, and Gentleman eke,
They rid each one a tree to seek;
They were so sad they could not speak,
But sigh'd at each other.
They lookt on the ground with great regret,
They lookt on the sky, and cry'd not yet!
Then for being born, their stockins to wet,
Each curses his mother.

But when their hats began to drip,
Then desperation made them weep,
And so they put on with spur and whip
To *London*:
But, Oh, the saddle of velvet blue,

And

And stockins of most glorious hew,
They now were not fit for the stall of a Jew:
Some men were undone.
Then came another in a sad case,
With a handful of dirt dasht in his face,
Which he wip'd with his band of *Flanders* lace,
Who could him blame:
His feather, that so gay of late
Adorn'd his head, lay now so flat,
You'ld think it were crept into his hat
For very shame.
But as they pass'd quite through the street,
The Alley-women glad to see't,
From stalls and cellars did them greet
With many a flour:
Most patiently they pass'd along,
They took no notice who did'm wrong:
But I must make an end of my Song,
The candle's out.

# *The Mode of* Balls.

## *The Dancing Master.*

COme stir your selves, Maidens, 'twill bring a fresh colour into your cheeks, rub hard, and let the Ladies see their faces in the boards, you may lose nothing by't, if you be ready to light'm out of doors your selves.

And by the Mass that will I do, and make 'am such fine dops and curtsies in my best Wastecoat, that they shall not chuse but take notice of me; and *Sarah* shall dance a North countrey Jigg before 'um too; I warrant it will please the Ladies better then all your French whisks and frisks; I had rather see one freak of jolly Milkmaids, then all the story that will be here to night.

That's your ignorance, *Bess*.

Ignorance, I know not what you call ignorance, but I am sure there's one Dance I have been longing to dance this ten years,

years, and I can get no body to dance it with me in the way of honesty.

'Tis a thousand pities *Bess*, yet Ile search among my acquaintance, it may be my chance to do thee a kindness; what Trade dost thou love best?

Any trade, any trade, Sir, Ile not confine you; beggars you know must never be their own choosers.

Well, *Bess*, Ile do my endeavour, in the mean time fetch the perfumes and fume every corner, that there may be nothing wanting but our Noble company, to make the room a perfect paradise.

*At the entry of the Ladies, the Master of the Ball thus accosts them one by one.*

Madam, you have afforded me an honour not to be requited, in granting me the the happiness of your company this day.

*To another.*

Madam, y'are welcome to this poor habitation, though your presence hath so far transported me, that I finde my self unfurnish'd with words to express my gratitude for this high favour.

*To another.*

Madam, I kiss your fair hands, and beg pardon for the rudeness of the Invitation which I sent you this morning; But this I can say, you will not finde your self the onely sufferer through my unmannerliness.

*To another.*

Madam, Your most humble servant, 'tis but just that I should give you a kinde and hearty welcome, since your presence adds so much to my good fortune.

*To another.*

Madam, this civility hath eternally obliged me; I confess there is no recompence lies in my power, and therefore I shall recommend

recommend you to these noble Ladies, to receive from them the amends, which my unworthiness is uncapable to render you.

*To another.*

My best wishes come along with you, Madam; really, you have now done me a kindness answerable to your own goodness, in honouring me with your presence before this fair society.

*To another.*

Madam, I bless my Stars that have bestow'd on me the happiness of your fair company; I assure you, had the Queen of Love her self descended to visit this my poor habitation, she could not have been more welcom.

*To the Musick.*

Come, why is our Musick silent all this while, hath it no voyce to bid these fair Ladies welcom.

*To a Lady taking her forth a Dance.*

Madam, the ambition which I have to wait on you in a Countrey Dance, emboldens me to invite you from your seat.

Sir, you have oblig'd me to obey you, for I am engag'd to please this noble company, though I fear my performance will give them but a small satisfaction.

*To a Gentleman, desiring him to take out his Lady.*

Sir, this Dance requires four, and therefore be pleased to engage a Lady to your assistance.

*The Applause at the end of the Dance.*

Lady, you needed not have made any Apology, for doubtless the *Cyprian* Bowers ne're knew so much delight, when the *Graces* themselves danced there.

Sir, I dare not contest with your more fluent Language, and therefore must submit, though unwillingly, to your commendations.

*At their going to dance Country Dances.*

Ladies, will you be pleased to dance a Country Dance or two, for 'tis that which makes you truly sociable, and us truly happy; being like the Chorus of a Song, where all the parts sing together.

*To the Lady, desiring her to name her Dance.*

Lady, will you please to call for your own Dance, or will you lay your commands on me to name it.

*An offer to give over.*

Ladies, when you please to give your selves rest, command us to leave off; for you must pardon us, if the desire we have to continue our own happiness make us unmannerly.

*At giving over.*

Ladies, we must confess that we have too much presumed upon your goodness, and therefore we shall rather choose to quit our own Felicity, then to make your Recreation tiresom.

*Answer.*

Believe not, Sir, that we can be tir'd where the Content we finde in the company gives new refreshment to our Spirits, so that we should be willing still to be a part of your delight, did not the late hour of the Night, or rather the early hour of the Morning, put a period to our mirth.

*Return of Thanks.*

Ladies, You see I have brought you into a rude Chamber, I must beg your pardon, that I can give no entertainment answerable to the pains that you have taken to honour me, and grace this mean habitation of mine.

*Answer.*

Sir, There needs no such Apologies, for in earnest, you have

have so far engag'd us, that I believe, that there is no Lady here but will think her self oblig'd to take from hence a happy occasion, to be the publick relater of your Nobleness and Civility.

There was now a general cessation of the Feet from labor, onely that small member the Tongue was not a little put to it, to express such Compliments as the Brain continually hammer'd out for its delivery: Many high Strains are spoken, many pathetical Sentences are uttered, with all varieties of Congies, Bows, and Kissing of the Hand that may be. But now in come the Sweet-meats and Burnt Wine, as the reward of their great pains, which they tipple with great alacrity, as being all very thirsty. After all this, to give a little more ease to the Ladies weary limbs, they all take their seats, and a motion is made to go to *Questions* and *Commands*, which is by all unanimously consented to.

*Questions and Commands.*

*The Question was put,*

Whether *Colatinus* were not a cuckold for all that *Lucretia* stabb'd her self?

To which the Lady answered in the Affirmative.

*It was demanded,*

Whether of the two wrought the most excusable Love-cure upon themselves, *Hero* that drown'd her self, or *Phillis* that hang'd her self?

*It was answered,*

*Phillis* that hang'd her self; because it may be the nature of some women to love hanging so well, that they had rather hang by the neck then not hang at all.

*It was ask'd,*

Whether it were more dangerous for Ladies to dance upon the Ropes, or to dance upon the Ground?

*The Reply was,*

To dance upon the Ground, because that sport hath been the occasion that several Ladies have caught many a shrewd fall.

*It was demanded,*

Why women are many times more quick witted then men?

*The Answer was,*

Because they eat so much salt.

*It was required,*

Why the Poets do so much extoll *Cupid* for his stuff, being but a Boy?

*Answer*

*Answer was made,*

That Venus bid them do it upon her reputation, who knew better what belonged to a Page then they did.

*It was ask'd,*

Why Maiden-heads was so much priz'd?

*It was reply'd,*

Because a man might then be sure there was no danger.

*It was ask'd,*

Who was the fittest man to marry a flat nose'd woman?

*The Reply was made,*

One that had a Roman nose.

*The Question was put,*

Why women used to spit when they heard men speak bawdy?

*It was answered,*

Because their teeth water.

*It was demanded,*

What was the humor of those people that dyed for Love?

*The Answer was,*

That they lov'd to dye.

*It was demanded of a Lady,*

Whether she had rather marry a Fool or a Wiseman?

*Answer was made,*

A Wiseman, unless it were such a Fool as would let her do what she listed.

*The Question was,*

Why women are said to be in subjection to men,

*The Answer was,*

Because they lie undermost.

*The Question was put,*

Whether a wise, beautifull, or wealthy woman were to be chosen?

*The Reply was drawn from the comparison of a Walnut;*

*For they said,* Beauty was like the rinde, presently peel'd off; that a Womans Wit was quickly crakt; and that therefore Wealth, which was like the kernel, and brought substance along with it, was to be preferred as best of all.

*Their Commands consisted more of Unluckiness then Wit.*

A Lady was commanded to put her busk in a Gentlemans codpiss.

Another

Another Lady was commanded to pull it out, which occasioned some sport, for the laying hold upon something else, after two or three pulls gave over, excusing her disobedience, by pretending that the busk was tacket to the Gentlemans belly.

Another Lady was commanded to lead a Gentleman three times about the Room by the nose with her teeth, which being done,

He was commanded to wipe off the snot with the lapper of her Smock.

Another Lady is commanded to tell, how often she open'd her back-gates to let forth the captivated wind of her belly since she came into the Room.

Another Lady is commanded to tell, if she have not a wart, like that in her face, upon such or such secret part of her body.

Another Lady was commanded to tell, whether she had her maiden-head or no.

Another was commanded to tell, who she loved best in that Room.

Another was commanded to tell, how many times her Husband had enjoy'd her.

*The Gentlemen were commanded,*

One to untie a Ladies garter.

Another, to kiss her bare knee.

Another, to tell how many of *Aretines* postures he had try'd.

Another, to tell who he lay with last.

Another, to tell how many Mistresses he had, and which he loved best.

Another was commanded to tell how many children he had that he durst not own.

Another was commanded to tell how many times he could lie with a Woman in one night.

*By this time 'tis very late, and they resolve all to depart, which makes the Master of the Ball put on all his gravity, with which he thus accosts his departing guests.*

Ladies, since the time of parting is now unhappily arrived, I am now to give you thanks for that great kindness which you have shewed me, but seeing I want expressions to perform so great a work, I shall endeavour to supply my defect

of

of words in deeds, beseeching you to command from me what testimonies you please of my duty, and service upon all occasions.

*Reply.*

Sir, we cannot in modesty require any such debt from a person who hath so much engaged us by his favours; and so all happiness attend you till our next meeting.

Pardon me Ladies, I shall wait on you to your Coaches, and then commit you to the protection of your own goodness, and of these Gentlemen who have the happy fortune to attend you home.

*An address to a Company of Ladies.*

*A.* Ladies, I beseech you that my coming may be no interruption to your discourse, though it would be no small happiness to me, to partake of your pleasant entertainments.

*B.* Sir, our discourses are not of much importance; we meet often among our selves, and therefore we do willingly quit them, to enjoy your better company.

*A.* Truly, Ladies, he that is in this company cannot want an Object to entertain himself; onely it is my imperfection, that I have not language enough at command to express the zeal which I have to honour and serve your perfections.

*B.* Sir, we dare not acknowledge any such thing in us, and therefore, if you please, take some other subject on which to imploy your Eloquence; you will otherwise make us beleeve that you go about to play upon us.

*A.* Give me leave to tell ye, Ladies, that if your modesty will not let you averso real a truth, yet the respect which I bear to Ladies, commands me not onely to acknowledge, but to be a witnesse thereof.

*B.* Sir, we beseech you not to take so difficult a task upon you, before question be made of what you affirm.

*A.* It is good to be modest, when we speak in our own commendations, or of the vices and imperfections of another; but when we speak in the praise of a friend, we ought not to conceal any thing of the truth.

*B.* Sir,

*B.* Sir, you place among your commendations, things that we are not guilty of, rather fancying and imagining such vertues and perfections which may become your eloquence to exalt, then believing any such in us.

*A.* Ladies, you would force me to an injurious respect, but it is as impossible for me, to forget your deserts, as to forget my devotions toward you.

*B.* Sir, it is your aim to overcome us with the excess of your curtesie: yet believe it, Sir, that there is not any one of us, that does not think her self highly honour'd, if she may bear the title of your most humble servant.

*A.* Ladies, you would make me to despair, in seeking to beat down that honour which is your due. However, I shall not cease to admire your perfections; being sorry that I have not merit enough to render my obedience worthy your acceptance.

### *To enter into Discourse with a Lady being in Company.*

*A.* Lady, here is a very fine appearance of fair and honourable persons, and indeed I cannot but esteem my self extremely happy in meeting with them, to participate of the content that now dwells here; but more particularly in having the happiness to see and know you, as being a person in whom all perfections imaginable are so illustrious.

*B.* Sir, the character which you have given of this Company is very fine; you could not wish for persons more accomplished, nor finde more honest content in any other converse. But your favour, Sir is too excessive, to attribute such great praises to her that doth so little merit them, and which, in comparison to others, hath no one vertue to render her considerable.

*A.* Madam, your modesty makes you speak to your own disadvantage, and it may be permitted to you; but if I should consent to what you say, it would be a great fault in me; or if I should dissemble a truth which is so apparent to the eyes of the whole world, I should render my self altogether unworthy to behold so fair an object, should I not know how to admire the wonders and graces of your beauty; the lustre whereof, your modest expressions are not able to eclipse. For my part, I cannot conceal how great a sway you bear over my affections,

so that there is nothing in my power, that I do not freely dedicate to your service.

*B.* Sir, the more high you are in your expressions, the more am I subject to abate of the praises which you so liberally bestow upon me; in regard Heaven hath not been so bountiful of its graces towards me. And therefore not judging my self worthy the favours which you heap upon me, I humbly intreat you, Sir, to change your discourse.

*A.* Lady, though at present, you refuse me the honour of serving you, yet I shall not cease to seek all occasions to make the truth and sincerity of my words apparent.

*An Address, to make known an Affection for his Mistriss.*

*A.* Madam, among all the dayes of my life I must accompt this the happiest above all the rest, wherein I had the honour first to know you.

*B.* Sir, if I did know any thing in my self, worthy your merits, I should esteem my self obliged to employ it to your honor: But there being in me nothing but weakness, and imperfection, I do not imagine how the knowledge of me can any way contribute to your content, much less to your well being.

*A.* Madam, I see so many perfections, that I find my self oblig'd to honour them to the utmost of my power, and to offer you my most humble service.

*B.* Sir, this is your courtesie and favour, that seek to qualifie my defects, onely to shew the excellent endowments that nature hath bestow'd on you.

*A.* Pardon me, Madam, it is the inchanting force of your worth and vertues, which oblige me, not onely to honour and serve you, but also to seek an interest in your graces.

*B.* Sir, all that a Daughter of Honour owes to a Person of Merit, you have already at your devotion; I respect your qualities, admire your vertues, and wish you a happiness answerable to the noblenes of your designs.

*A.* Believe it, Madam, that my desires are good, and that my affection, if your wishes flow from a sincere intention to oblige me, is the most happy that ever was in the world.

*B.* Pardon me, Sir, I have not so piercing an apprehension to understand the meaning of your intentions; that which I say,

is

is upon no other accompt, onely to give you the honor which is due to you.

It is true, Madam, I do you wrong, to go about, to make you believe, that which I have never made apparent by any certain proof; However, that shall not hinder me from telling you, that your perfections have so far incaptivated my senses and affection, that I have resolved neither to love nor serve any other, but your self. I therefore onely intreat you, to esteem my affection real, and to perfect your own wishes.

*B.* Certainly, Sir, I cannot believe that you would set your affection upon a person so inconsiderable. It suffices me to have the honour to know you, and I desire that your good fortune may guide you to some person more worthy your esteem.

*A.* Madam, I have not so far forgot my self, as to forget your merits and perfections. My resolution is unfeigned, to serve you to the utmost of my power, and your refusal diminisheth nothing of my affection; onely take it for granted, that I desire to be your servant.

Sir, I am not Mistress of my self, and for that reason cannot accept of your offer; but if you shall find, that the affection, which you say you bear me, is well liked of by my Parents, I shall esteem my self, very much honoured in your love, and shall, as far as honour will permit me, do any thing to assure you of my good will.

Lady, you do infinitely oblige me, for which I return you many thanks; I shall seek all occasions to obtain the leave of your Parents, in the mean while honor me with your command, and suffer me to kiss hands.

Sir I am your very humble Servant.

## *Addresses of Salutation.*

Save you fair Lady, all health and your own wishes be upon you.

All the Skies the Gods delight in, wait on you, fairest.

*Answ.* Sir, I should be ungrateful not to wish you a share in them.

By your leave Lady, may my boldness prove pardonable.

God morrow to you Sir, to meet you was a happiness that I did not dream of. But tell me how is it with you?

Well, Sir, at present, and I hope always shall be so, to do you service.

Save you Sir, you are most fortunately met.

*Lady*, The pleasures of this sweet morning attend you.

*On her Face.*

You are the Beauty without parallel; in your Face all the Graces, and in your Minde all the Vertues are met: he that looks upon your milde Aspect, were it the most savage creature, would derive a new Nature from your Beauty.

*On her Eyes and Lips.*

That Eye was *Juno's*, those Lips were once the Queen of Love's, that Virgin Blush was *Diana's*: Thus, Madam, you have a Donative from every Deity.

*On her Beauty.*

*Apollo* hath given you his orient Brightness; *Venus* her curious Shape; *Jupiter* his high and stately Forehead; the God of Eloquence his flowing Speech: and all the Female Deities have show'd their Bounties and Beauties on your Face.

*On her Hair.*

Her Hair is like the Beams that adorn *Apollo's* head.

*Her Locks*

Soft as new spun silk, curling with such a natural wantonness, as if they strove to delight the Fancy of her that wears them.

*Her Forehead*

Made a stately prospect, and show'd like a fair Castle commanding some goodly Country.

Her

*Her Face*

So full of majesty, that *Aurora* blushes to see a countenance brighter then her own. Her Face is full of Sun-shine.

*Her Looks*

Have more entertainment then all the vain pomp which the *Persians* ever taught the world.

*Her Eyes*

Dart Lightning through the Aire. The Stars borrow new light from your more radiant Eyes. They are able to grace the Heavens and beautifie the Sky in the clearest night. They are Natures richest Diamonds set in foils of polisht Ivory.

*Her Smiles*

Are so graceful and so full of comfort, that with them she is able to revive a dying Lover.

*Her Cheeks*

Shew like lawn spread upon Roses. Nature painted the colour thereof in the most glorious Tulips. They are slips of Paradise, not to be gather'd but wondred at.

*Her Breath*

So sweet, that the Arabian Odours seem to borrow their excellency from thence. It expires more sweet Odours then is su'd from the palm-trees in Paradise.

*Her Lips*

Are like the full ripe Cherry, which when they open, discover a treasury greater then that of the Indian Ivory.

*Her Chin*

Shews like a piece of pure and polisht Crystal, which the God of Love delights to uphold with his soft hand.

*Her Tongue*

Is tipt with such a fire and powerful art, as might tame the most rebellious spirit.

*Her Brow*

Is *Cupids* Bow, most sweetly bent, to shoot his Darts against every heart.

*Her Neck*

Of such a whiteness as exceeds the unsull'd Snow

*Her Words*

Invade the weakned senses, and overcome the heart.

*Her Voice*

So charming, that it hath power to do more then ever Spirits or *Orpheus* did; should the holy Church-men use it, it would tie up the nightly, without the addition of more exorcism.

*Her Arms*

Are fit to embrace a King.

*Her Hands*

Soft and smooth, the violet Veins whereof 'm along like Mines of Turkoeses.

*Her Breasts*

Are two mountains of pure Snow, from the two Fountains whereof, *Cupid* himself sucks Nectar.

*Briefly, in the Abstract of her Self*

She comprehends whatsoever can be imagin'd, or wish'd for, in the Idea of a Woman; She is so heavenly a piece, that when Nature had wrought her, she lost her needle, like one that never hop'd to work again any so fair and lively a creature.

*An Address of Courtship to his Mistress.*

*Lady*, My vital breath runs coldly through my veins, I am sick for your Love, dearest Lady; neither is there any thing, but your own heart, can heal me: believe me also, fairest of Women,

Women, there is nothing beneath the Moon, but your frown, can grieve me.

*Sir*, Me thinks this is a ſtrange fit.

*Lady*, Count not my love my light, becauſe 'tis ſudden; for By *Cupids* Bow, I ſwear, I never knew true Love till now.

*Sir*, I intreat you not to wrong your ſelf, and me; your love is violent, and ſoon will have a period; for that is the moſt perfect love, which loves for ever.

Such love is mine, believe me, divineſt Beauty, for although men uſe to lie, yet do I ſpeak truth; and therefore, *Madam*, give me ſentence either of life, or of a ſpeedy death, can you affect ſo mean a perſon?

Truly *Sir*, I ſhould deny my thoughts, to give you an abſolute denial, yet muſt I not turn diſloyal to former Promiſes, and therefore let this ſuffice, I cannot wrong my friend.

Then here my love muſt end, and in your preſence thus for love I die.

Nay, bold *Sir*, theſe are ſoul killing paſſions. I had rather wrong my friend, then that you ſhould wrong your ſelf.

Love me, dear Soul, or elſe my death is but delay'd, my Vow is fixt in Heaven, and no fear ſhall move me: for my life is a death, that tortures me, unleſs you love me.

Give me then but a little reſpite, and I will reſolve you.

Alaſs, *Madam*, my heart denies it; my blood is violent, now or elſe never love me. Love me, and both Art and Nature at large ſhall ſtrive to be profuſe in raviſhing thy ſenſe. I will entice Dalliance from thee with my ſmiles, and I will ſteal away thy heart with my chaſte kiſſes.

Well, *Sir*, I am yours then from all the world; your wit and your perſon have entranc'd my ſoul.

I kiſs thee, Deareſt, for that breath; and know that thou haſt now joyn'd thy ſelf to one whoſe life reſts only in thy ſight.

## *To diſcourſe concerning the noiſe of a Watch.*

*Sir*, I am very glad to meet with you, were it for no other reaſon, but to give you joy.

*Sir*, Your company is always a thing moſt acceptable to me, and your wiſhes cannot be other then very fortunate; yet

yet, if you please, pray let me understand why you wish me so much felicity, there being nothing new that I know of in my condition.

*Sir*, You dissemble that which is well known to many, and which hath been told me some few days since.

Pray *Sir*, do the favour to tell me what it is, for I can neither think nor imagine.

*Sir*, They say that you intend to marry in this Town.

Truly, *Sir*, 'tis the first news that I have heard of any such thing.

I can assure you, *Sir*, those that told me, believe that they know very well; and they take upon them to report many particulars.

Pray *Sir*, be pleas'd to tell me, to whom, and what are the good Conditions of this Marriage; perchance the person and the advantages may be such, that I may speedily advise with my self, and as speedily resolve.

Why should you do so, *Sir*? Would you marry out of your Countrey, far from your friends, and distant from all conveniences; obliging your self to quit the sweet presence of your kindred, or else to bring a strange Woman among them, which of what House or Quality soever she be, either will her self be despis'd, or bring envy upon you.

*Sir*, You have not answer'd my question, but instead thereof have made a kinde of sophistical digression.

I shall therefore come now more close to the matter; the yong Lady is the daughter of *M. N.* to whom her mother left a very fair Estate, besides a very fair Portion which her father intends to bestow upon her.

*Sir*, You have told me so much that you make my mouth water; I know her Father well, he is a Gentleman of worth and honour; the yong Lady is Fair, Wise, and Rich, which are three good qualities: And truly I do not so much mislike her, but that if I thought I had so much interest in her Affections, as that I should be master of them for asking, I would run the hazard of sending one packet.

Surely, *Sir*, you must know something, I am told that you do not speak the truth, dissemble the matter as well as you can.

Believe it, *Sir*, nothing to any such purpose has been so much as mention'd by me. Those that report this, are persons

persons that take all occasions to babble, and urge the least appearances of a thing for certainties: and certainly this rumour comes from my frequenting often the places thereabouts, or because that now and then I go to see her Father.

*Sir*, That may be very likely; but 'tis very incredible but that there must be something in it: you know there is no smoak but there is some fire.

Truly, *Sir*, I do not wonder at all at it; for we must give the world leave to talk.

But do you believe you should do well to engage your self in a business of such importance, on which, not only your fortune but the content of your Parents depends.

Be confident, *Sir*, that I was never counted a rash person, yet I have such an assurance in the paternal care and wisdom of my friends, that if any advantage did present it self in my behalf, they would not stick to quit more part of their content for my good.

*Sir*, You have fully satisfi'd me, and if there be any thing begun already, I wish you all happiness and content.

## *Neutral Addresses of perfect Courtship.*

*Lady*, Who are inspir'd with all the praises that the world can bestow upon your sex, I am come to offer you my service, which you may at present onely call obedient, hoping that your better knowledge thereof will stile it faithful.

Truly, *Sir*, I think that fame is more favourable to me, then truth, seeing that all that which is publish'd concerning me proves so false; and therefore you have reason to present me your feigned service, in obedience to my feigned merits.

*Madam*, You wrong your Beauty, which being so great, can work no other designs in men, but those of truly honoring you.

*Sir*, This confirms my former opinion, for seeing my self without Beauty, of which you cannot be ignorant, I must necessarily be unprovided of all those Services that depend thereon.

*Madam*, I fear I should sin against the truth, should I put my self to the trouble to make you see them; it is a thing so visible of it self, that by endeavouring to demonstrate it by words, I should presume to assist your judgement.

*Sir*,

*Sir*, I finde that you are easily able to overcome my Rhetorick, but not my Belief.

*Madam*, I am confident to gain this advantage by showing the proofs of my Obedience, that men will condemn your misbelief, to authorize my true sayings.

*Sir*, Such kindes of words as these, are usual in this age, which promise alwayes a great deal of Service, but performs little but outward Complement.

*Madam*, 'tis very ordinary to swear the same words, but a thing very extraordinary to make them afterwards appear to be truth: But that which may assure you that I do not walk the common path, is, That I know your Beauty to be such, as is onely to be serv'd by knowledge, not by imitation; which makes my Design glorious, and my Enterprize noble, that waits on such an Object.

*Sir*, I know not how you can call this an Enterprize, since your Design is more easie then courageous; and a noble Enterprize hath alwayes difficulties that oppose it.

*Madam*, My resolution to serve you is so magnanimous, that there can no ill fortune attend upon it; for if you do make the end happy, it will be always an honour to my courage, to have, and to pretend to your accomplish'd Graces.

*Sir*, Since you do establish your content upon unhappiness, your hopes cannot deceive you much; for if it do deceive you, it will be in making you happy.

*Madam*, I can easily count it an honour to serve you, as being oblig'd by your merit, and my obedience.

*Sir*, I shall never counsel a generous soul to stop at such Designs, since his resolution is so low, that infallibly both the Design must fail, and Repentance ensue.

*Madam*, That which animates me more to do you service, is this, That I shall receive this honour from the Enterprize, that there is no small difficulty in performing it, with that perfection, as it requires.

*Sir*, If you do give such proofs, as you offer, of services, you shall be acknowledg'd through the whole Empire of Love.

*Madam*, Since I have the courage to pretend to the merit of your fair Graces, I shall have a care to keep my self constant; and certainly it behooves me, there being so strict a watch over me.

*The*

*The Departure.*

Adieu dear Beauty; it behooves me to be banish'd from you, that I may dispose my Soul to esteem you the more, one way, by the loss of your presence, another way, by recollecting the thoughts of past happiness.

Truly *Sir*, you have very great reason, to make use of your Fancy, when you would praise me; for Fancy and Thoughts will forge imaginary Merits, where your Eyes and Judgement will finde the contrary.

*Madam*, You do very well make use of a new custome; I believe you would perswade your self to speak false, that you might have an advantage over one, that breath nothing but the truth; is it possible that such a vanity should make you offend that which I honour, and that which you professe. Truly *Madam*, you will gain nothing by it, but the pleasure of fine words.

*Sir*, Call them rather true, and then you will speak truth your self.

You continue, *Madam*, acquiring new glories to your perswasions, by maintaining Paradoxes against your Beauty, which will be always perfect in it self, though not in your opinion.

*Sir*, If I am perfect, I do know my self; perfection being the knowledge of ones self: since therefore I do know my self, I may be permitted to stile my self very poor in Merits. But you would perswade the contrary, to exercise your parts, knowing that it is a greater honour to vanquish the Truth, then to sustain it.

*Madam*, The design which I have to serve you, may give give you testimony sufficient of that power which you have to dispose of me; In one moment I saw you enjoying a thousand wonders, and in a moment I was sensible of a thousand torments of Love; and being capable of nothing but Admiration, me thought that this Beauty was in the world for no other end, but deserve, and for me to be obedient to. I see no reason, Fairest, that the belief which I have taken with the clearest judgement that I have of your Beauty, should be swallow'd up by your misbelieving opinions.

*Sir*, They say, that contrariety doth animate persons the more;

more; and therefore I shall be silent, that I may hinder these unjust Praises; perhaps you will have pity on my feeble resistance, and will be weary of conquering so easily.

*Madam*; 'Tis rather my self that ought to keep silent, being so lately in an astonishment; but as for you; *Madam*, it would be a sin against your fair lips, whose words are Oracles.

Then pray, *Sir*, why do you not believe that which I say, for all Oracles are truth?

But why will you, *Madam*, by perswasion hinder the belief which I have taken with sight and judgement. For I will believe your Beauty against all your unbelief and undervalu-ings: and also continue the Service which I have sworn you, against any thing that shall hinder it. My Ancestors also hath promis'd my Design, that future Ages shall admire your Merit and my Servitude; and record us as the most faithful Lovers in *Cupid*'s Dominions.

I fear, *Sir*, that time will alter this opinion.

*Madam*, Time can do nothing against that which Love hath ordain'd; he is the master of Fortune, and an enemy to change. But wherefore this superfluity of speech? It is better to believe by the force of Words, then by the force of Perswasion; and therefore at this time, it is more necessary for me, to demand of you Remedies for this remove, the apprehension whereof makes me endure this present pain.

*Sir*, It behooves you to forget your Design, and you will avoid the Pain that will follow, and also the Repentance.

No, *Madam*, I will keep the memory of my Design eternally, and shall alwayes see painted before me the glory of my Enterprise. Adieu great Beauty, you shall never cast your eyes downward, but you shall perceive, lying at your feet, him that admires you; nor ever elevate your Thoughts to your deserts, but you shall remember your conquest. Adieu Fairest, for now I leave the Sun, and go to seek out Night and Sorrows cell.

*The Return.*

I come, *Madam*, to receive as much content from your chearful

chearful Countenance, as the loss of it hath yielded me sorrow. I know the Good will now be as great as the Evil, since they proceed both from the same cause.

*Sir*, I do believe that you do receive the one, as well as you have suffer'd the other: but I beseech you, *Sir*, to tell me from whence that pain proceeds, which you say you do endure; for as to my self, I do believe, that the pleasure of Thinking is greater then that of Seeing.

*Madam*, It is permitted me to think, but experiment forbids me believe that opinion; for I receive from my Imaginations onely a good imagination; on the contrary the sight cannot erre.

But it is said, *Sir*, that the presence onely contents the Eyes, which are Mortal; but that absence exercises the Soul, which is Divine; and therefore if that did any way afflict you, you might easily avoid it.

It was some good Genius, *Madam*, that took me yesterday from your eyes, that I might the better value the happiness of their lustre, and avoid the extremity of that pain which the loss of them made me endure; causing in me such an impatience to return to you, that every hour I staid from you seem'd an age.

*Sir*, That which is foreseen is easily avoided. Now you perceive whence the evil that you speak of proceeds; yet the little occasion that you had to fear it, makes you finde it out willingly; therefore blame your own desires, which have procur'd you this evil, and do not complain on Destiny which is always just.

*Madam*, My Will is not the cause; for then I should fly my self and come back to you: but Love, to abuse me the more, gave me the Desire and hinder'd the Effect. Though I believe it to be one of his Destinies, for it behooves a true passion to overcome the violence of all opposition by a diligent constancy.

## *Demand of Assurance.*

Fairest, it is now time that I should require from you some Assurances of your friendship, because I cannot grant you that authority which you have over my Affections, but by the service which I am willing to render to your power:

The

The proof whereof depends upon opportunity, and the opportunity occasion upon your commands: swear to me therefore by your fair Eyes, that you love that which they have subdu'd, that I may boast my ruine to be a mark as well of my glory, as of your puissance.

Do you think, *Sir*, that that which is ruin'd by the Eyes, can be belay'd by the Heart?

Dear *Lady*, why should you not affect that love which you your self have created? Would you cause it to be born and dye at the same instant? that would be the action of an inconstant soul.

It is you, *Sir*, that run the hazard of being call'd by that name, for if love proceed from merit, you will soon finde some one more worthy your Affection then my self.

*Madam*, I shall never seek the means to finde any more signal worth then that which you possess; it is permitted to those who are less worthy to have such jealousies, but not to you, whose Beauty hath such a supereminence above all others in the world. No *Madam*, take counsel of your own worth, and it will shew the fair Election which I have made, how impossible it is to be changed, the design coming from the judgement of our Soul, which being Divine, cannot erre.

But, *Sir*, they say that love is very subject to knowledge, of which you being so well provided, 'tis to be fear'd, that you may make use of those agreeable diversities, that Love doth every day present to unfaithful Lovers.

*Madam*, May he banish me from his Empire, if I have any other Will, then what is agreeable to his. He sees that I am yours, so his Power and my Will are agreed; my Designs concur with his Commands.

*Sir*, I believe that Love himself could not know how to force you to love.

He fear'd, *Madam*, lest he should be made himself a slave; He hath no force able to resist your puissance, unless it be your own: therefore since you have this Glory entire to your self, to have vanquish'd all the world, there remains nothing now, but that you should vanquish your self.

*Sir*, I cannot do any thing else but vanquish, having neither Will nor Thought, which doth not render obedience to that duty, which I have taken to be the perfect guide of my life.

*Madam*, You oppose your Designs to my Prayers, to the end,

end, this refusal may redouble my passion, and cause me to persist more eagerly in the pursuit of your tempting Graces: yet it suffices, that the pain and difficulties of the acquest, will remain the glory of my conquest.

If it be your Difficulties, *Sir*, that can create your Glory, why do you complain?

*Madam*, I do not repine at the pain, but at your unkindness that will not acknowledge it; but if that be not so, I do conjure your fair Lips to produce some assurance of your friendship.

Well *Sir*, then I do ptomise your servitude, to acknowledge it for the price of your constancy; and believe this, that as my true passion doth onely oblige me, so there is no adjuration shall have power over me.

*Madam*, I wish that I could transform my whole will into words, to render you sufficient thanks for this favourable promise; but since I am not born capable of such a happiness, I will onely say this, That he to whom your Favours are so liberally extended, shall pass the rest of his dayes in your Service.

*The Triall.*

*Madam*, If the opportunities of serving you were as ordinary, as those of speaking to you, I had rendred you as many Services, as I have spoken Words. I dare not confirm them alwayes with the same testimonies; and since I am so little capable of perswasion, I fear I shall discover my Ignorance and not my Servitude.

*Sir*, I am of opinion that the custom of Perswasion is onely used there, where Truth is wanting; and therefore seeing you have alwayes protested the Truth, you ought not to make use of it, else you will make your Oaths and my Credit as indifferent, as your Words and Assurance would be.

The cunning of a Discourse shall never do me such an ill office, as to make me believe an untruth; for I am ignorant of the custom and invention thereof, which shall cause me not to seek out such an Enterprize, to the end, that being warranted from the disturbance which I finde between the resolution and the event, I should not give you for an assurance, that the whole world, seeing so noble a Design as mine, will judge that I owe an eternal perseverance to it.

Be

Be advis'd, *Sir*, to conform your minde to your words, for time will give us alwayes opportunities to distinguish between those that are feigned, and those that are true. Truly I must make this promise in answer to your promises, that if I do not finde them true, you will repent to have so vainly lost them; for I shall alwayes reserve to my self this power, either to reject or accept of what you tender me.

Why should your belief take any ill impression of your servant? I do call love and your beauty to witness, that I shall alwayes preserve my self the same.

Well, *Sir*, I shall content my self at present with your drift, notwithstanding I shall expect better assurances.

*Madam*, Be confident that you shall draw as much fidelity from your conquest, as I expect glory and happiness from my subjection.

But I desire to know if your Promises shall be as faithfully performed, as your Oaths.

Much more, *Madam*, for I can give you but weak words, which my ignorance furnishes me withall: whereby you work effects worthy a glorious death.

Will you then die for me, *Sir*?

No, *Madam*, for that which would be a death to others, would be a life to me, provided it came from your hand.

Live then, *Sir*, and take heed that your repentance do not kill you.

'Tis well, *Madam*, I shall live your Servant, and live long through the worth of my preserver.

### *Full Satisfaction.*

*Madam*,

The day wherein I had the happiness to present my Soul and my Affections to you, and when you made an entire conquest of all that was within me, I had also a thousand jealousies of misfortune: for the fairest conquests are alwayes crost'd, and my small merit did not permit me the honour of your friendship. But since that you and my good fortune have deceiv'd my apprehension, therefore by how much the more extraordinary the Affection is which you have testifi'd to me, so much the more carefully shall I keep the Obligation which I have to serve you.

Not

Not me, *Sir*, I never could in the least pretend to your favour, that is a happiness which, I swear to you, my Desire doth rather enjoy then my Hope; and there is reason for it, seeing you the possessor of so many rich Qualities.

I see, *Madam*, that I shall possess nothing hereafter, since I must take all from my self to bestow it upon her, for whom I could willingly suffer my self to be robb'd of all.

*Sir*, When I shall enjoy that happiness, the gift will be much greater then all I can yet call my own.

Teach me, *Madam*, how I may swear, and you shall see what use I will make of it, to assure you, that I am wholly yours; and that that which Love gives you now, can never be taken from you but by death.

*Sir*, Be confident that I shall diligently seek all opportunities to deserve you; and receive these words for the most infallible, that ever Faith it self swore.

*Madam*, I shall live always at your devotion.

And I, *Sir*, living to you, shall live to my self.

Then, *Lady*, let us eye our souls together with this kiss. And now this enterprize having given me so much joy as to think of it, I will go sacrifice my silence to your judgement.

*An Amorous Complement.*

*Lady*, Wounded by your beauty, I will acknowledge it a mercy if you kill me not; yet rather murther me then ruinerate still your creature, unless you mean to heal what you have hurt; giving me a remedy from the same instrument wherewith you pierc'd me; your Eye having shot lightning into my breast, hath power with a smile to fetch out the consuming fire, and yet leave my heart enflamed.

*Sir*, Although, where I am not guilty of offence, I might justly deny to descend to a satisfaction; yet rather then I would be counted a murtherer, I would study to preserve so sweet a Model as your self; and since you desire that my Eye which hath enflamed you, should by the vertue of a gracious Smile make you happy in your fire; It shall shine as you would have it, disclaim that Beam that displayes it self upon another Object.

*The Discourse of a Gentleman bringing his Friend into Company.*

*Gentlemen*, Knowing that you were here, I am come to have the honour to see you, and to kiss your hands; and moreover on the confidence of your favour, I have taken the boldness to bring this Gentleman along with me, being a person that deserves much respect.

*The Company.*

*Sir*, It is a singular contentment to us to see you; you and your friend shall be always welcome; our devotion is dedicated wholly to your service: But as for these Ladies we cannot so dispose of them, it lies on your part and his to insinuate your selves into their favour.

*The Stranger replies.*

*Gentlemen*, I durst not have so far presum'd thus to thrust my self into your company, being altogether unknown to you, if this Gentleman, who is my friend, had not put me under the shelter of his favour; the honour which you shew me for his sake obliges me infinitely: and as for these Ladies, their excellent beauty and affability seem to promise me this happiness, that at least my presence shall not displease them; and that if they will permit me the favour to see them, perhaps hereafter by my services, I shall gain some other interest in their Affection.

*The Ladies.*

*Sir*, We should shew our selves as much unprovided of Judgement, as we esteem our selves to be of Beauty, if we should not regard your worth, of which your friend and ours gives so good a testimony, and which your behaviour and language discovers sufficiently of it self. You need not doubt, *Sir*, but that you are look't upon with a good Eye by every one of us, and that we altogether desire to give you that honour which is due to you.

To

*To them the Stranger.*

*Ladies*, You oblige me with ſo much civility and reſpect, that I ſhall bear you an eternal gratitude; this is my unhappineſs, that I have not an opportunity to render you that ſervice which may equall your deſerts: yet ſhall I not ceaſe to offer it to you, beſeeching you to receive it with as good a will, as I offer it unfeignedly to yee.

*The Ladies.*

*Sir*, You exceed in your courteſie, we are ſatisfi'd enough with the honour of your preſence, and with the contentment which we receive from your acceptable company.

*The Stranger.*

Perhaps, *Ladies*, you do not eſteem my ſervice worthy your deſerts; yet for all that, I ſhall not omit any opportunity to teſtifie how much I honour and eſteem you.

*Another Gentleman.*

*Sir*, We are going to play, will you pleaſe to make one, or do you like it better to entertain the Ladies?

*The Stranger.*

*Sir*, I am very well here, and though I have to do with the ſtronger party, yet I ſhall try my fortune among the Ladies.

*The Ladies.*

*Sir*, You will have a hard task to be a gainer here.

*The Stranger.*

*Ladies*, I care not for any loſs, ſo I may gain a part in your good affections.

*A Lady.*

*Sir*, I believe you will have small content in our slender entertainment.

*The Stranger.*

*Ladies*, Had I no other happiness but that of seeing you, there is enough to ravish all my senses, so much do I see there of Beauties and Graces; neither do I believe that *Paris* ever saw more perfections in the three Goddesses.

*To him one of the company answers.*

*Sir*, If you had an apple of Gold to bribe them withall, you would perswade them sooner to your opinion.

*The Stranger.*

But besides this, *Ladies*, I doubt not but that the excellency of your Mindes is correspondent to the beauty of your Faces; and that there are not more Charms in your Words, then there are Wonders in your Thoughts, which makes me prefer the happiness of being in your company, before any other.

*The Ladies.*

*Sir.* If we did not know our selves very well, you would make us presume very high of our selves; but we onely believe that you put your Eloquence into a full career to pass away the time.

*The Stranger.*

*Ladies*, Your modesty shall not make me to forget my duty, which is to admire and publish your perfections, and to honor them with all my power; yet if my unhappiness shall be such, that you shall not think me a person worthy such a task, it will be my comfort that I have met with such pleasing enemies.

*To*

### *To offer Service and to begin a Friendship.*

*G.* Sir, The reputation of your vertue and courteſie hath made me deſire the honour of your knowledge and familiarity, ſo that not finding any other opportunity to inſinuate my ſelf, I have taken the boldneſs to come and find you, to offer you my humble ſervice, and aſſure you of the ſincerity of my affection.

*Sir,* I thank you moſt kindly for the paines that you have taken to come and ſee me, though I know nothing in me that can merit the honour which you have done me. Yet if there be any thing which may make me worthy your friendſhip and affection, aſſure your ſelf that I do offer it you with a very good will. Beſeeching you that for a tryall thereof, you would honour me with your commands, and my obedience ſhall teſtifie my affection.

*Sir,* You ought not to debaſe thoſe good qualities which are in you, the worth thereof is too well known, and I do not eſteem the obligation leſs for the honour which you do me, in receiving me ſo courtiouſly in the number of your friends, onely I fear that I ſhall not have meanes enough to acknowledge them according to their true eſteem.

*Sir,* I ſhall receive full ſatisfaction from your good will, with the which I finde my ſelf highly honoured; and therefore I ſhall ſtudy to preſerve it by my humble ſervice, and ſhall honour my ſelf in coming to ſee you.

*Sir,* There ſhall be no man more welcome to me, I ſhall earneſtly attend your coming, in the confidence whereof I kiſs your hands.

*Sir,* I remain your moſt humble ſervant.

### *To make an Acquaintance.*

*Sir,* I count it a ſingular happineſs to have met with this acceptable company, ſince it hath been a means to bring me in your acquaintance.

*Sir,* If the good fortune that brought us together into this place did put alſo into my hands the means to make my acquaintance profitable, ſince your favour eſteems it acceptable,

I ſhould think my ſelf happy in a double manner; but I beſeech you, Sir, let not my good will ſuffer for want of opportunity.

*Sir*, Your worth obliges me to make a great eſteem of your acquaintance, and to deſire your friendſhip; and indeed it was my intention to offer you my moſt humble ſervice; but, Sir, you have doubly obliged me, preventing me by the offer of your good affection, for which I give you my moſt cordial thanks, and beſeech you to accept reciprocally of mine.

*Sir*, I accept the offer which you are pleaſed to make me, but on condition that I may merit them by all means poſſible.

*Sir*, You would oblige me further then my power is able to acknowledge; it ſhall be ſufficient for me to have the honour of your good will, and the liberty of coming ſometimes to receive your commands.

*Sir*, I ſay nothing how far my duty doth oblige me, I beſeech you to believe that the affection which I have to put in practiſe, is ſincere, and ſhall appear upon the firſt occaſion. Notwithſtanding, there is nothing which I ſhall more deſire, then the honour of waiting on you at your own Houſe.

*Sir*, You ſhall ever be moſt welcome.

## *A Viſit.*

*Sir*,

Ever ſince I have had the honour to be acquainted with you, you have obliged me with ſo many favours, that I know not how to enter into any worthy acknowledgement. I have taken the boldneſs to give you a Viſit, that I might give you more ample thanks, and aſſure you of the continuance of my devotion to your ſervice.

*Sir*, I do not believe it in my power to give you reſpect enough for ſo much worth; but aſſure your ſelf that it ſhall be no fault of my good will. You infinitely oblige me, in giving me the honour of this viſit. Sir, you are more then welcome.

*Sir*, You oblige me with courteſie, and every day beſtow new favours on me; I fear that in the end you will oblige me to become ungrateful, not being able to requite the honour

which

which you do me. But now tell me, Sir, how have you done since I had last the honour to see you.

Very well, *Sir*, at your service; pray how have you done?

I have not been very well, but this shall not hinder me from serving those that do me the honour to have any kindness for me.

### *To request a Courtesie.*

*Sir*, The good affection which you have always testifi'd towards me, hath made me take the boldness to request a Courtesie of you, That you would be pleas'd to give me your advice, and lend me your assistance in an affair of moment; it would add to your former obligations, and I shall be always oblig'd particularly to acknowledge it.

*Sir*, The affection which I bear you is sincere, and as for that little proof which you have seen thereof, it is but a small pattern of that which I desire to perform on your behalf. Assure your self that in this which you demand, and upon all other occasions, you shall finde me always dispos'd to serve you.

*Sir*, You double the obligations which you have laid upon me by your readiness and freeness; it will never be in the power either of my words or actions to make a full acknowledgement: Yet if you please, honour me with some of your commands, that I may be enterprising some action of duty and gratitude.

### *To give thanks for a Courtesie received.*

*Sir*, That good affection which you have made appear toward me, commands me to give you thanks for the honour and favour which you were pleas'd to do me, you have oblig'd me more then any man in the world.

*Sir*, I do cordially love my friends, and do not willingly refuse them any thing which is in my power; take what I do in good part, and believe that I would do more for you.

*Sir*. I have not merited this favour, it behooves me to seek all opportunities to make you a full acknowledgement.

*Sir*, Your thanks have surpass'd the service which I have done you; I would not put you to purchase so dearly the favor

of your friends: I can assure you, Sir, there is nothing in my power which is not at your commands.

*Sir*, I cannot doubt of your affection, and be confident that I shall ever acknowledge it. I am, Sir, your as much obliged as affectionate Servant.

### *To invite a Friend to Dinner.*

*Sir*, Since you are so well met, I beseech you Sir, to go home and dine with me.

*Sir*, I give you many thanks; it suffices me to have had the honour to see you, and to understand your good health.

*Sir*, I intreat you that I may have the honour to entertain you a little longer, which may be conveniently done for a dining while, if you please to have the patience to stay.

*Sir*, If in so doing I could do you any service, or that my presence were capable of giving you any content, I should not be difficultly intreated; but I am afraid of giving you so much trouble.

Pardon me, *Sir*, your company is very acceptable, and obliges me very much.

*Sir*, I have some business which I must dispatch, and therefore I beseech you to excuse me.

*Sir*, I would not be a hinderance to you, but I am sorry not to have the happiness to enjoy you a longer time.

*Sir*, I am as much troubled that I cannot accept of the honour which you would bestow upon me, yet I must confess my self to have a very great obligation.

*Sir*, I hope another time will be more convenient.

*Sir*, I shall be alwayes ready to obey you.

### *Another form of Invitation.*

*Sir*, Since I have the good fortune to meet you, oblige me so far as to take a small Dinner with me.

*Sir*, Were it in my power to do you service, I would willingly accompany you, but my presence will be both inconvenient and troublesome.

I beseech you, *Sir*, use not these excuses, your company cannot but be very acceptable; but perhaps you suspect your being ill treated.

Pardon me, *Sir*, I know there is all good entertainment in your house, and that you may not think that I have any such apprehension, I shall do whatsoever you please to command me.

*Sir*, You shall be very welcome, and you oblige me exceedingly.

*Before Dinner.*

*Sir*, Be pleas'd to seat your self there, that is the place which is appointed for you.

*Sir*, I shall be obedient, 'tis better to be uncivil, then troublesom.

*After Dinner.*

*Sir*, You will excuse your bad entertainment, otherwise we must oblige our selves to make you a better.

*Sir*, Your entertainment hath been very good, there hath been no fault, there is no need of excuses.

At least you may assure your self to have been look upon with a respect, and to have been cordially receiv'd. I wish I could testifie my affection to you in a thing that were more worthy of you.

*Sir*, I have had so many testimonies of your favour that I am ashamed that I have not bin able to give you better acknowledgements, which I shall be ready to do, when you are pleas'd to honour me with your commands. At present I humbly thank you for my entertainment and kiss your hands.

*Sir*, I recommend my self to your good thoughts.

*To take leave of his Friends Wife.*

*Madam*, The favour which I have received from your husband, obliges me to you both; I cannot at present give you sufficient thanks, but I beseech you to believe that my apprehension of them is such, that I shall give my self no repose, till I have found an occasion to revenge my self. Your most humble servant, Madam.

*To take leave of a Lady with whom you are familiar.*

Madam, among the favours that I have received in this town I esteem the honour of your acquaintance the chiefest; But as much as I esteem'd my self happy in the content which I receiv'd in your sweet company and conversation, so much do I now find my self unfortunate by reason of the necessity of my departure. If I thought my self worthy of your memory, I would beseech you to bear me always in your thoughts. For I do assure you, that nothing shall take from my mind th'Idea of your perfections, to which I have vow'd so much service and respect, and which I shall always cherish in my memory. Neither will there be any greater glory which I can boast of, then to stile my self your most obedient Servant; under which notion I give you this farewel, recommending my self to your fair vertues and affections.

*A Private Inter course between the Trunk-breech'd Page and the waiting Gentle-woman in her Ladies Chamber.*

Come Mrs. *Katharine*, now my Master and my Lady are gone forth, you and I in their absence had best stay and exercise one another.

How mean you Page?

Why I'le teach you, if you will vouchsafe to learn.

How preethee now?

Let me beg your Lip.

I cannot spare it by any means.

I warrant you scorn me now, because I want hair upon my upper-lip; yet I can tell you, I have kist Ladies e're now, and have been sent for to their Chambers.

That's a good one, you sent for!

Yes, and have been trusted with their secrets too; such pretty little things as we are, can play at *hoop all hid* under a Fardingale; preethee how long hast thou been a Waiting-woman?

Not above a moneth yet.

I thought so, you are so ignorant: I warrant you have your maiden-head still.

I do hope so.

Oh fie upon't, away with it for shame, chaffer it with the Coach-man for the credit of your profession; 'tis finable among Good Lasses of your rank.

Good Mr. Page, how long have you been skill'd in theſe affairs.

E're ſince I was in Breeches; I vow you'l find your honeſty very troubleſome.

How can that be?

Why, when you have truckt away your maiden-head, you have a lawful excuſe to put off Gameſters, by telling them you have not what they look for; beſides the benefit of being impudent as occaſion ſerves; 'tis a thing very neceſſary for a Waiting-creature, and we Pages can inſtruct you in it, if you will be tractable.

Sure thou art wild.

So wild, that if you will lead me the chaſe I'le follow you.

## *Mock-Complements, or Drolling-Complements.*

### *A Complement between a Gentleman and a Gentlewoman before a Riband-Shop in the Exchange.*

MAdam y' are welcom to this Paradiſe of Toys: be pleas'd toeuſe what you like, and I ſhall ſacrifice to your beauty upon the Altar of this Stall what gold you ſhall think fit to command from my pockets.

Sir, you enrich me with your gifts; I'le aſſure you Sir; I do as freely accept of your kindneſs as you do liberally beſtow them: for we Ladies of this Town, ſeldom have any mercy upon a Country-gentlemans pocket, when we meet with an opportunity to empty it.

*Madam*, Your nimble eye wherewith you do eſpie the faults of garb and habit, emboldens me to crave your judgement concerning the cut of my Breeches, the choiſe of my Fancies, and the fling of my Legs.

*Sir*, For your cloathes, were not your Breeches a little too long they were Jeer-proof againſt all the Ladies either in *Hide-Park* or *Spring-Garden*. You walk with ſuch a Barbary prance and ſtately ſtep, that your feet are like load-ſtones, drawing the eyes of all perſons on you.

*Madam*; I wiſh the Gods would transform me into this Fan, that I am now about to give you, that I might be always puf-

fing

fing into your mouth the breath of my affections, or this piece of Ribband, that I might alwayes hang about you in two taffels, the one at your breſt, the other at your breech.

*Sir*, I never fancied fleſh-colour knots, nor am I about to build Cities, that you ſhould proffer me your hide to meaſure the compaſs of the walls; If I were, your favours, Sir, merit, that I ſhould like *Dido*, uſe ſomething elſe for that work; rather chuſing you for my *Æneas*, to help me to people it.

### *A Horſe-Courſer courting a Parſons Widow.*

Lady, the great affections that I bear you, and the great deſire I have to be lucky in Horſe-fleſh, ſpur me on to accoſt you with an humble requeſt, that I may be your Servant.

Sir, Your proper perſon and eloquent language would accuſe me of ingratitude, ſhould my obſtinacy to your reaſonable demands be any hinderance to your fortunate Markets.

### *An Apprentice and a young Lady at a Boarding-School.*

Lady, Seeing the Painted cloth of your Vertues hang out at the window, and Fame ſtanding at the door with a trumpet in her hand, I could not chuſe, out of a natural inclination which I have to Sights and Pupper-playes, but ſtep in to behold the monſtrouſneſs of our Beauties, and now, Madam, having ſeen you, I admire you more then the Hairy-Gentlewoman.

Sir, Your kindneſs proceeds more from your goodneſs then my deſert; but you muſt give me leave to think you complement, ſince you have compar'd me to a perſon whoſe incomparable qualities are as much above mine, as *Pauls* is above Saint *Gregories*.

Lady, If you'l be pleas'd to take a Cheeſecake, and a bottle of Beer, as the earneſt of my affection, I ſhall think my ſelf honour'd with waiting on you to the next Alehouſe.

Sir, I ſhall not refuſe the proffer of your kindneſs, for the ſhort Commons our Miſtreſs allowes us, make us very willing to imbrace ſuch invitations.

### *At the Cake-house.*

*Madam*, Let me beg a kiss from you, that I may drink to you in that liquor which I most love, the Nectar of your lips.

Your servant, *Sir*; now give me leave to pledge you in that liquor which I most love, which is a cup of bottle Ale, for I am very dry.

*Madam*, These Cheesecakes were made to eat, I would you could feed on them with that eagerness, that I could feed on the perfections of your face; there is in them sweetness, tenderness, and pleasantness, the emblemes of your qualifications.

*Sir*, I know not how to recompence these favours, so that I am troubled that I must be now more in your debt, before I have gartifi'd your first kindnesses; for I must desire you to give me leave to go forth to make water.

### *At Parting.*

Empress of my soul, God give you good night, many thanks to you for your sweet company.

I must return the same acknowledgements to you again, *Sir*, who have this night both fill'd my heart with your Love, and my belly with good Cheesecakes.

### *A Passado Complement between a Gentleman and a Lady, meeting in two several Coaches in the High-way going to* Hide Park.

Your most humble servant, *Madam*, I bless the opportunity that now gives me leave to tell you how much I honour you, since you are the onely Lady that ride triumphant in the Coach-box of my heart.

*Sir*, I do not know how I have merited so great a favour, I wish it were a sufficient recompence to let you understand, that you are the onely person that hold the Reins of my affection.

*Madam*, Be pleased to honor me with your commands, and I shall diet my self like a Race-horse, that I may be swift to obey them.

*Sir*, My commands are onely, that you would accept of my love, which I bestow upon you with the same freeness that

that you ever gave your Mistress bottle Wine and Tarts.

Oh Dear, Madam your most humble servant, drive on Coach-man.

*Between a Gentleman and a Sempstress.*

*Lady*, The neat cut of your Bands which I do now and then send for by my Foot-boy, hath brought me to visit the maker of those comely ornaments of my neck.

*Sir*, Were it not for speaking against my Trade and Profit, I would say that your good face needs no band.

*Then the Gentleman lolling over the Counter thus proceeds.*

Truly Mistress, I do not wonder that your pretty fingers do stitch up so many neat ornaments, seeing that you are that very picture of ornament it self, and doubtless your Trade must be very innocent for you deal all in white.

*Sir*, Your good opinion doth much oblige me; yet I entreat the favour of you to believe, that there is as much deceit in our Trade, as in any occupation about *London*.

*Lady*, You may perceive by my behaviour and my garb, that I am a person wholly made up of complements, so that the greatest complement, that I can give you is my self. And as a testimony of this I should be glad to give you a treatment at the *Sebastian* over against *Southampton-house*, not daring to doubt, but that you are, as fame speaketh most of your calling, of a curteous and yielding nature.

*Sir*, Your great estate would argue me of folly, should I deny you any thing that may obtain your custome.

*Between a Journeyman-Haberdasher of small Wares, and a Ladies Chamber-maid.*

*Fair Creature*,

For whose sake *Cupid* became a Weaver, that he might twist into thee all his mothers graces, grant me the favor to accost thy coral lip, that I may shew thee how my Master kisses my Mistress.

*Sir*, Though our Butler hath bin teaching me something of this

this nature already, yet I shall be glad to take a better example from your more exquisite accomplishments.

*Lady*, I have here brought you four pair of blew Shoestrings to signifie the knots wherewith you have tied my heart; as also a Love-hood, to remember you of the love I bear you; and a pair of trimm'd Gloves, that when your fingers are imprisoned in them, you may think upon the captivity into which you have brought my soul. 'Tis true, I rather chuse to steal then buy them, partly having the advantage of my Masters Shop, and partly knowing how much young people do delight in stoln contents.

*Sir*, Though I that am a Chamber-maid, an exact Trimmer of Gloves, have deserved these, and greater favors then these; yet if you will bring me when you come hither next Sunday a set of Lemon colour and silver Knots, I shall then think it my part to study the satisfaction of your desires; but it must be upon good conditions.

*Lady of my constant affections*, impose what conditions you please, the strictest of them will not be too heavy for him that desires to bear the burthen of your love.

Briefly thus *Sir*, You must let me have young Pease by latter end of *March*, ripe Cherries by *May-day*, in clothes none of my quality must go finer then I. 'Twill be your gain, for I shall sit in the Shop and invite custom.

*Mistris Prudentia*, You may think I lye now, but let me never stir more if I do; in reality I love you, and as for these conditions, if I do not follow them, then cut my throat, and throw me into the House of office; what can a man say more?

Well Sir, go to, I'le tell you more next Sunday; but be sure you remember my Knots.

## *Between a Gentleman Usher, and a Waiting Gentle-woman.*

Bright pearl in Natures eye, I have made a journey from my looking-glass hither, that I may present you my exiguous devoires.

*Sir*, Your exquisite knowledge in the service of Ladies emboldens me to desire a favour of your hands, that you would be pleas'd, the maids being all busie in washing, to help me to comb my head.

*Lady*,

*Lady*, The softness of your Hair betrayes the softness of your disposition, and indeed how should it be otherwise, it having been so long sleek'd with the smoothing-iron of a milde and gentle education.

*Sir*, As one shoulder of mutton drives down another, so the readiness wherewith you have done me one courtesie makes me to request another from you, that when my Lady is engag'd abroad in company, you would be pleas'd to carry a Complement from me to a Sweet-heart of mine, a Barber in *Fleet-street*; I can assure you, that for my sake, he will give you a cast of his Office for nothing at any time.

*Lady*, You have ript up an old sore in my heart, which hath been wounded long ago by your Beauty; for it was now my intention to have ingrafted my self into your affection.

Oh, *Sir*, I dare not presume upon a man that goes before my Lady; beside, that your Perriwig and the smallness of the Calf of your Leg, would cause the Hickup in my Fancy should you urge your request any further, and therefore I implore you to desist.

### *Between a Lawyers Clerk and his Masters Daughter.*

*Most celestial beam of Beauty*, I have receiv'd you into my heart, which like a burning-glass contracting the heat of your rayes, is now all on fire, not to be quench'd but by the moistening julip of your affection.

Kind *Robin*, I have long thought thee to be what now I find thee, a Phenix among men, which shou proveth by going about to die in thy flames: but heaven forbid, I will first make water in a bason, and give it thee wherein to bathe thy burning breast, before I will be depriv'd of thy service.

How willingly Mrs *Mary*, should I receive such a stream into my bosom. But, Oh your Father! he's the shoe that wrings us both by the foot; methinks I hear him saying already, Out yee poor condition'd slut; what, marry your fathers Clerk?

Come *Robin*, Clerk me no Clerks, I love thee; and if my father do compel me to marry another, yet *Robin*, thou know'st there are private corners in *London*.

Mrs. *Mary*, I bow with all reverence to your manifold favours. But what do you think of a little horse-play in the mean time.

*Robin*,

*Robin*, I acknowledge thy civility, and shall not refuse any occasion to gratifie thy reasonable requeſt; for I love tumbling dearly.

### *Between the Countrey Bumkin and his Miſtreſs going to a Fair.*

Well overtaken my dear *Katie*, I no ſooner heard that thou were gone to the Fair, but I came a ſwinging pace after thee; for in troth *Katie* I love thee above all things, as a man may ſay, in the verſal world. Alas, *Katie*, thy love hath gor'd me to the very heart, ſo that I ſhall be alwayes as ſick as a Horſe till thou haſt cur'd me with the plaiſter of thy love.

Nay *Richard*, As bad as I love thee, I do not love thee ſo ill, but that I'le kiſs my lips into a conſumption to ſave thy life. Ies, ſay'ſt thou me ſo *Kate*. God a mercy for that girle, by the mais, and that word ſhall coſt me the beſt fairing in the Pedlers pack. Come hold by my skirts, and let's make all the haſte we can *Kate*.

O Dear, *Richard*, how you ſweat! here take my handkercher to wipe your face. But *Richard*, muſt not I wear a gold Ring like my Dame, when I am married.

I *Kate*, and a Poſie in it too, which ſhall be this, *Richard* and *Kate* ſhall live without hate. 'Twas my own invention, and judge you now *Kate*, if be not a brave blade to lead a Hen to water.

Truly *Richard* did I not take you for a very pretty fellow, you ſhould not be ſo much in my books as you are; I know more then one or two that would kiſs my back ſide to have half theſe favours from me that you have received. Heaven bleſs us, how the Fair's crouded alrtady.

### *In the Fair.*

Come *Kate*, follow cloſe, unhook my dubler, take faſt hold on my Waſtcband, ſhoulders make room for your Miſtreſs. Thorn, doſt do, Thou'l *Kate* where are ye, what do ye like to buy. Small.

Oh *Richard*, Ile tell thee what thou ſhalt give me; A ſilver Bodkin to ſcratch my head at Church wichal, and a ſilver Thimble to make thy Wedding Shirt.

What thou wilt *Kate*, my ſobb buttons and unbuttons at thy

command. Uds boars *Kate*, why dost think I won't please my Sweet-heart. Yes faith, and I'le give thee a Bottle of white Wine and Sugar too at the *George*, before we go home.

*At the Inn.*

Come *Kate*, give me thy Sugar-candy fist. Here's to thee with heart and good will. And now capes Dick for joy; *Katie's* thine, *Katie's* thine, boy. I have purchased her with a silver Bodkin, and a Thimble, and she's now my Tenant in Tail: come Girle, give me thy hand once more, and strike me good luck.

Here *Richard*, here's to thee. I'le warrant thee a merry grigg how ere the World go.

Come say away Girle;

*Hey down a down a derry down;*
*Hey down a down a derry do;*
*My Love she is as brown as a Nut,*
*My Love's a very pretty little Slut;*
*She hath a dimple in her chin,*
*And I am he that did her win.*

Nay 'tis true *Kate*, and I'le lay our pie-bald Mare against any Horse in the Town, that thou hast as pretty a smelling brow as any Lass in the Countrey.

Ay, but *Richard* will you think so hereafter? Will you not when you have me throw stools at my head, and cry, Would my eyes had been beat out of my head with a cricket-ball, the day before I saw thee.

*Kate*, My Infections are greater toward thee yn so. But if I should chance to call louder then ordinary, why, 'tis but saying hold your tongue *Dick*, here's piece of bag-budding for you: I and my mouth is stopt presently.

*Richard*, thou dost well to tell me some of thy humors; But art thou not terrible mad when th'art drunk, and quarrelsome withall?

No *Kate*, as quiet as any Lambkin: All that I shall do is onely this, that when I come home, I may snore an hour or two perhaps with my head in thy lap; then I start up and cry, Hoh *Kate*, what's a clock? and so go to bed.

Well *Richard*, my left eye itches, which puts me in mind of going

going home, for I'm afraid my Dame will thrash my bones for staying so long.

*Between the Coach-man and the Kitchin-maid.*

Fair Goddess of the Pottage-pot, how done you do this morning?

In truth *George*, I find my self very hot.

Oh, I am glad that you begin to feel the heat which you make me suffer.

Why, what hurt have I done you? have I scratch'd you, or prick'd you with any of my loose pins, or have I trod upon your corns? Truly *Bess*, you are in the right on't, for the nails of your allurements have scratch'd my mind, the pins of your features have prick'd me, and the foot of your disdain hath trod upon the toes of my perseverance; and besides all this, you have struck me to the heart.

With what good *George*.

With the miracles of your beauty.

Alas that cannot be, for I am blacker then the Crock in the Chimney.

Truly *Bess*, if thou art a Chimney Crock, thou oughtest not to be us'd in any place, but in the Chimneys of the Gods, where there is no fire made but that of Love. Oh that I were some Celestial Kettle that I might hang alwayes over thee, that I might be never separated from thee!

*George*, You will never leave your jeers; but 'tis no matter, I have a back broad enough to bear 'em. Truly *Bess*, I speak nothing but the truth; measure me according to the greatness of my affections, not by the smallness of my deserts; and though I am but a poor Coach-man, scorn me not, for I can tell you of Goddesses themselves, that have affected mortal men, and perhaps meaner then my self.

*The Picture of the Poets Mistress.*

*Gentlemen*, step in and see the beginning, here is a Lady worth your seeing; She was born like *Minerva*, for she hath been breeding like mites in old cheese, in the heads of several Poets for this thousand years. Who have at length produc'd her to out-miracle the Hairy Gentlewoman; being quite contrary to

her, for hair she hath none, her head being cover'd with an *Aurora* colour'd silk, which hangs dishevelvel'd about her shoulders; instead of curles it is ty'd in nooses, such as they catch Jacks withall, with which she recreates her self in fishing for Gudgeons. Her fore-head is a Tower planted all about with *Cupids* artillerie; The whole structure of her head resembles a stately Palace; Her nose is the Throne where *Jupiter* himself sits under the Arches of her brows, which are not brows but two rainbows, to signifie the watry temper of their eyes; Instead of her eyes she hath two burning Torches in each hole, and here by the way, the Poets tell a story, how that *Cupid* about a hundred years ago sing'd his wings in the flames therof, and falling into one of the corners, was almost drown'd in the Rhume; Her lips are two Altars of red Corral, continually reeking with the incense that comes from her mouth; Her teeth are not made of bone like those of other Women, but of the tears of true lovers congealed into pearl; Her Neck is nothing but a cloud, out of which you may see a Sun break forth to enlighten the two Orbs of her brest; though indeed they are not so properly to be termed Orbs, as Mountains, resembling the two hillocks that are upon Mount *Parnassus*; these overlook her belly, which is not a belly, but rather a plain, large and smooth like that neer *Salisbury*. Further I might go, but the Painter being not willing to draw more, makes me as abruptly break off with my Pen, as he did with his Pencil.

Many Books have been written of sundry, and several Arts and Sciences, so that even the scabby invention of Shorthand hath not wanted Printed Instructions for the attaining thereof. Yet strange it is to tell, that there was never yet any Book published concerning the Art of *Ushering Ladies*; doubtless it would have sold well, and might aptly have been called, *The Gentleman Usher in Print*. Therefore that this generation of Men may no longer live like Jews, depending wholly upon Tradition; it was thought requisite to set them down some few Precepts, not doubting but that some or other of them, in their lazie hours, may build greater works upon this small Foundation.

### *The Choice of a Gentleman Usher.*

He ought to be indifferently tall, that is, being measur'd with a Carpenters Rule, seven foot, three inches, and a quarter. He ought to have haunted Dancing Schools with more zeal then the old Women have that go to St. *Antlins*; He ought diligently to have studied over *Melchior Swashbucklerus*, *de boldendo battum in bando*, and *Cuffius Bandus* of the Ornaments of Nations, he ought to be a diligent Observer of Fashions, and an espier of faults in the garb and house-keeping of other Ladies, that he may be able to furnish his own Lady now and then with discourse. Lastly he must have a good head of hair, and handsom feet without corns.

### *How he must be fitted for Service.*

Having been bespoken, and received earnest, he must desire a weeks time to fit himself for her Ladiships service. The first two days he must walk in iron Boots, and an iron Brest and Back-piece, such as children wear that have the rickets, to bring his body into an upright and perfect posture. After that he must drink Scurvygrass-Ale to reform his complexion. He must then furnish himself with all the Books of Complementing, and be sure to get enough to enable him to shew his wit the first night before the Waiting Gentle-woman at the Stewards Table. His motion must be with such a Clock work formality, as if he were onely made to strike the Quarter Bell upon *Bow*-Steeple. This must be practised every morning in his Looking-glass, and he must not suffer himself to eat until he find he hath profited something.

### *His Behaviour in the House.*

He must be affable to his fellow-servants, especially the Waiting Gentlewoman and the Cook, to the one for his breakfast, to the other for a kiss or two now and then, and that she may speak well of him to her Lady; when he goes before his Lady he must walk as circumspectly as a Milk maid with a pail upon her head, crying ever and anon, bear leave Gentlemen.

He ought in company to value himself according to the degree of his Lady, wherein he must have a care not to lose the least atome of her dignity. His pockets must not be greasie, because he may have occasion to carry his Ladies Hoods and Scarfs in them. He ought not to cast any affection upon his Masters daughter, for the Butler having more wit then himself, made sure of her before he could make his approaches.

### *His Dressings.*

He must not be long in dressing himself, because of walking the Rounds of his morning Visits. The heels of his Shoes ought to be long and very slender, that he may tread with the more grace, and make the less noise. His clothes ought to be put on with so much accurateness, as if he were to dress himself every day for his life, or if the world would perish, were there a winkle in his Band; white Glooves he must not want, for they like white staves in other employments, are the badges of his preferment. In his Hair he must be as nice as the ancient Greeks, and good reason that he should make much of it while he hath it, it being uncertain how long a man in his place may keep it.

### *The Diseases incident to Gentlemen Ushers, and their Cures.*

The first is, when his hair doth utterly abandon his head, leaving his ears open to all reproaches, finding the wages of their nourishment as small as the recompence of his service.

The Cure of this, is by way of humble Petition to the Gentlewoman, to afford him her Combings, and some few spare Locks, to hide the nakedness which she laid bare.

The other is the dromdling away of the calves of his legs; This happens from his being overtoyl'd; for being to divide himself between the Lady and her Woman, they never leave sucking him, till they have made him so transparent that you may see his very thoughts For the cure of this disease, he must go to the Hosier instead of the Apothecary. If the Gentlewoman will take the pains to nurse him, his body may perhaps return again to his soul, otherwise he dies like a Silk-worm, having spun out himself to pleasure others.

To

*To his Mistris.*

O Thou the dear inflamer of my eyes,
Life of my soul, and hearts eternal prize!
How delectable is thy love, how pure,
How apt to vanish? able to allure
A frozen soul; and with thy sacred fires,
To affect dull spirits with extream desires.
How do thy joys, though in their greatest dearth,
Transcend the proudest pleasures of the earth?
Thou art a perfect Symmetry, a rare Connexion
Of many perfects, to make one perfection
Of Heavenly Musick; where all parts do meet,
In one sweet strain to make one perfect sweet;
Glorious Extraction, where each several feature
Divine compriz'd, to so Divine a Creature;
Give me thy heart, and for that gift of thine,
Lest thou shouldst rent a heart, I'le give thee mine.

*Song.*

MIstake me not,
I am as cold as hot;
For though mine eyes betrayes thy heart o're night,
Ere morn, ere morn, ere morning all is right.

Sometimes I burn,
And then do I return;
There's nothing so unconstant as my mind:
I change, I change, I change even as the wind.

Perhaps in jest
I said, I lov'd thee best;
But 'twas no more, then what was long before
I vow'd, I vow'd, I vow'd to twenty more.

Then prethee see,
I give no heart to thee;

For when I ne're could keep my own one day,
What hope, what hope, what hope hadst thou to stay.

## *Plurality in Love.*

HE whose active thoughts disdain
to be captive to one foe,
And would break his single chain,
or else more would undergo;
Let him learn the art of me,
By new bondage to be free.

What tyrannick Mistress dare,
to one Beauty, Love confine?
Who unbounded as the air,
all may court, but none decline.
Why should we the Heart deny
As many Objects as the Eye?

Whereso'e I turn or move,
a new Passion doth detain me;
Those kinde Beauties that do love,
or those proud ones that disdain me:
This frown melts, and that frown burns me,
This to tears, that to ashes turns me.

Soft fresh Virgins not full blown,
with their youthfull sweetness take me;
Sober Matrons that have known
long since what these prove, awake me:
Here staid Coldness I admire,
There the lively active Fire.

She that doth by skill dispence
every favour she bestowes,
Or the harmless innocence,
which nor court nor city knowes;
Both alike my soul enflame,
That wilde Beauty and this tame.

She that wisely can adorn
nature, with the wealth of arts;
Or whose rural sweets do scorn
borrow'd helps to take a heart:
The vain care of that's my pleasure,
Poverty of this my treasure.

Both the Wanton and the Coy,
me with equal pleasures move;
She whom I by force enjoy,
Or who forceth me to love:
This because she'l not confess,
That not hide her happiness.

She whose loosely flowing hair,
scatter'd like the beams oth' morn,
Playing with the sportive air,
hides the sweets it doth adorn:
Captive in that net restrains me,
In those golden fetters chains me.

Nor doth she with powers less bright,
my divided heart invade;
Whose soft tresses spread like night,
o're her shoulders a black shade:
For the star-light of her eyes,
Brighter shines through those dark skies.

Black, or fair, or tall, or low,
I alike with all can sport;
The bold sprightly Thais woe,
or the frozen Vestall court:
Every Beauty takes my minde,
Ty'd to all, to none confin'd.

*A description of his Mistress.*

SO looks the Virgin rose,
which cherish'd by the genial truth;
Her crimson Beauties doth disclose,
as doth the ruby portals of her mouth.

Which

Which when she doth unfold,
Two bright transparent so ws
Of pearl ye may behold;
From between which a breath of Ambet flows.

A more then Tyrean purple doth o're-spread
Her lips, which softer are
Then the swans down, and smoother far:
The costly juice that dwells
In Oriental shells,
To them looks pale, they are so purely red.

Fair Cheeks that look like blushing roses plac't
in purest Ivory,
Or Coral, within snow enchas'd;
The glories of the Spring
Grow pale, and languishing
For envy, so out-shin'd by them to be.

Sweetly triumphing Eyes,
That in two Crystal prisons do contain,
Death in affrown's disguise,
How gladly would I die to be by those eyes slain.

Delightful cruelty
Of those all charming Eyes,
That have on one design'd to try
With what a pleasing empire they can tyrannize.

## *The Melancholy Lover.*

HIther I come delightful groves
To spend my sighs, and make my moan,
To whose still shades it best behoves
To make my plaints and sorrows known;
And these gentle trees invite,
To pitty my disconsolate plight.

'Tis rigorous love that doth torment
This disturbed heart of mine;

But,

But of a Creature so Divine,
That I ought not to repent
To have loved, though unlov'd again,
The sole author of my pain.

Is bright *Sylvia* gentle bowrs,
To your gloomy walks unknown?
Who loves to spend the harmless hours
Among silent groves alone;
And can with her presence bright
To the darkest shades give light.

*Sylvia* hath about her charms
Nations able to subdue;
And can conquer with those arms
More then mightiest Kings can do:
But I that am her chiefest aim,
Am destin'd to the greatest flame.

I die *Sylvia*, when I behold
Those eyes that set on fire my heart;
Yet I (for love is uncontroll'd)
Greedy, and fond of my own smart;
And captive to my misery,
Love to behold those Stars, and die.

## *To his Mistress falsly accusing him.*

WRong me no more
In thy complaint,
Blam'd for inconstancy;
I vow'd to adore
The fairest Saint,
Not chang'd while thou wer't she;
But if another thee out-shine
Th'inconstancy is onely thine.

To be by such
Blind Fooles admir'd,
Gives thee but small esteem;

By

By whom as much
Thou'dst be desir'd;
Did'st thou less beautious seem;
Sure why they love they know not well,
Who why they should not, cannot tell

Women are by
themselves betray'd,
And to their short joys cruel;
who foolishly
themselves perswade,
Flames can outlast their fuel.
None (though Platonick their pretence)
With reason love unless by sense.

And he by whose
command to thee,
I did my heart resign;
now bids me chuse
a Deity
Diviner far then thine:
No power from love can beauty sever,
I'me still loves subject, thine was never.

The fairest she
whom none surpass,
To love hath onely right:
and such to me
thy beauty was
till one I found more bright:
But were as impious to adore
thee now, as not t'have don't before.

Nor is it just
by Rules of Love,
Thou shouldst deny to quit
a heart that must
another's prove
even in thy right to it;
Must not thy subjects captives be
To her who triumphs over thee?

Cease

Ceaſe then in vain
to blot my name
With forg'd Apoſtacy;
thine is that ſtain,
who dars't to claim
what others ask of thee:
Of Lovers they are onely true
Who pay their hearts where they are due.

## *To his falſe Miſtreſs.*

*Celio* remaines diſconſolate,
forſaken of his cruel Lover;
Who not aſham'd to violate
Her faith, doth her falſe heart diſcover.

Oft do I her hard heart bemoan,
Inveigh on her unconſtant mind,
Oft blame my ſelf for doting on
a thing more fickle then the wind.

Sometimes unhappy man he deem'd,
her abſence might have quench'd his flame:
But now more and fair then e're ſhe ſeem'd,
his flames encreaſe through her diſdain.

Now nought is left me but deſpair,
My adverſe fate brought me to ſee
Things diſtant moſt admired are,
enjoyment breeds ſatiety.

I go to ſee the fair unkind,
whom her new Lovers arms immure;
Me ſhe vouchſaf'd not once to mind
in her inconſtancy ſecure.

Waſt not enough, *Phillis* ſaid I,
that thy deceitful charming wiles
Should cheat my fond credulity,
that thou ſeek'ſt others to beguil.

If

If amidst these thy new delights
Thou hadst no time to think on me,
Think how awakn'd conscience frights;
Think *Phillis* on thy perjury.

Longer to grieve I see 'tis vain,
Longer my troubled thoughts to vex;
*Phyllis* triumph in her disdain,
*Phillis* the falsest of her sex.

## *Resolution to Love.*

I Wonder what the Grave and Wise
Think of all us that love;
Whether our pretty fooleries
Their mirth or anger move:
They understand not breath that words do want,
Our sighs to them are unsignificant.

One of them saw me t'other day
Touch thy dear hand, which I admire;
My soul was melting straight away,
And dropt before the fire;
This silly Wiseman, who pretends to know,
Ask'd why I look'd so pale and trembled so.

Another from my Mistress dore
Saw me with watry eyes to come;
Nor could the hidden cause explore,
But thought some smoke was in the room:
Such ignorance from unwounded learning came,
He knew tears made by smoke, but not by flame.

If learn'd in other things you be,
And have in Love no skill,
For God sake keep your arts from me
For I'le be ignorant still:
Study or actions other's may embrace,
My Loves my business, and my Book's her face.

These are but trifles I confess,
Which me weak mortal move;
Nor is your busie seriousness
Less trifling then my love:
The wisest King, who from his sacred breast
Pronounc'd all vanity, chose it for the best.

## *Tyranny in Love.*

BLind *Cupid* lay thy Bow aside,
Thou dost not know its use,
For Love thy Tyranny doth shew,
Thy kindness is abuse.

Thou who wer't call'd a Pretty Boy,
Art thought a Skeleton:
For thou like death dost still destroy,
When thou dost strike at one.

Each vulgar hand can do as much;
Then Heavenly skill we see
When we behold two Arrows touch
Two marks that distant be.

Love always looks for joy again,
If e're thou wounds't mans heart,
Pierce by the way his Rib; and then
He'l kiss, nor curse thy dart.

## *Against Love.*

NOw fie on love it ill befits,
Or Man or Woman know it,
Love was not meant for people in their wits,
And they that fondly shew it
Betray their too much feather'd brains,
And shall have *Bedlam* onely for their pains.

To Love is to distract my sleep,
And waking, to wear fetters;
To Love is but to go to School to weep:
I'le leave it for my betters:
If single love be such a curse,
To marrie is to make it ten times worse.

## *The Maiden-head.*

THou worst estate even of the sex that's worst,
Therefore by nature made at first
T'attend the weakness of our birth;
Slight outward Curtain to the nuptial Bed,
Thou cause to buildings not yet finished:
Who like the Center of the Earth
Dost heaviest things attract to thee,
Though thou a point imaginary be.

A thing God thought for mankind so unfit,
That his first blessing mind it;
Cold frozen nurse of hiereest fires,
Who like the parched plains of *Africk* land,
(A sterel and a wild unlovely Land)
Art always scorcht with hot desires,
Yet barren quite didst thou not bring
Monsters and Serpents forth thy self to sting.

Thou that bewitchest men, while thou dost dwell
Like a close Conjurer in his Cell,
And fear'st the days discovering eye
No wonder 'tis at all that thou shouldst be
Such tedious and unpleasant company,
Who liv'st so melancholily;
Thou thing of subtil slippery kind,
Which Women lose and yet no man can find.

Although I think thou never found wilt be,
Yet I'me resolv'd to search for thee,
To search it self rewards the pains;
So though the Chymick his great secret miss;

(For

( For neither it in art nor nature is )
yet things well worth his toil he gains,
and doth his charge and labour pay,
With good unsought experiments by the way.

Say what thou wilt, chastity is no more
to thee, then a Porter to the dore;
in vain to honour they pretend,
Who guard themselves with Ramparts and with Walls;
Them onely fame the truly valiant calls,
who can an open breach defend:
of thy quick loss can be no doubt,
Within so hated, and so lov'd without.

## *A Fond Design.*

IN vain fair *Clork* you design
To be cruel, to be blind;
For we know with all your arts,
You never hold but willing hearts:
Men are too wise grown to expire,
With broken staves and painted fire.

2.

And if among a thousand Swains,
Some one of Love or Fate complains;
And all the Stars in Heav'n defie,
With *Clora*'s lip, or *Celia*'s eye:
'Tis not their Love, the youth would chuse
But the glory to refuse.

3.

Then wisely make your price of those,
Want wit or courage to oppose;
But tempt not me that can discover
What will redeem the fondest Lover:
And fly the least, lest it appear
Your power is measur'd by our fear.

4.

So the rude wave securely shocks
The yielding Bark, but the stiff Rocks
If it attempt, how soon in vain,

Broke and diſſolv'd it fills the main;
It foams and roars, but we deride,
Alike its weakneſs and its pride.

## *On his Miſtreſs Singing.*

I Have been in Heav'n I think,
For I heard an Angel ſing
Notes, my thirſty ears did drink;
Never any earthly thing
Sung ſo true, ſo ſweet, ſo clear,
I was then in Heav'n not here.

2.

But the bleſſed feel no change,
So I may miſlike the place,
But mine eyes would think it ſtrange
Should it be no Angels face;
Powers above it ſeems deſign
Me ſtill mortal, her Divine,

3.

Till I tread the Milky way,
And I loſe my ſenſes quite;
All I wiſh is that I may
Hear that voice, and ſee that ſight:
Then in types and outward ſhow,
I ſhall have a Heav'n below.

## *Parting.*

But that I knew before we met,
the hour would come that we muſt part;
and ſo had fortify'd my heart,
I hardly could eſcape the net,
My paſſions for my reaſon ſet.

But why ſhould reaſon hope to win
a victory, that's ſo unkind,
and ſo unwelcome to my mind?
To yield is neither ſhame nor ſin,
Beſieg'd without, betray'd within.

And

And though that night be ne're so long,
in it they either sleep or wake;
and either way enjoyments take
In dreams or visions, which belong,
Those to the old, these to the young.

But friends ne're part to speak aright,
for whose but going is not gone;
Friends like the Sun must still move on,
And when they seem most out of sight,
Their absence makes at most but night.

I'me old when going, gone 'tis night,
my parting then shall be a dream,
and last till the auspicious beam
Of our next meeting gives new light;
And the best vision that's your sight.

## *Not to be Alter'd.*

CAn so much beauty over a mind;
o'resway'd by Tyranny,
As new afflicting ways to find
a doubtless faith to try;
And all examples to out-do,
To scorn, and make me jealous too.
Alas, she knows my fires are too too great!
and though she be
stone-ice to me,
Her thaw to others cannot quench my heat.

2.

That Law that with such force o're ran
the armies of my hearts;
When not one thought I could out-man,
that durst once take my parts:
For by assault she did invade,
No composition to be made;
Then since that all must yield as well as I,
to stand in aw,
of Victors Law,
There's no prescribing in captivity.

3.

That love, which loves for common ends,
is but self loving love;
But nobler conversation tends
soul mysteries to prove:
And since love is a passive thing,
It multiplies by suffering,
Then though she throw life to the waining Moon,
On him her shine,
The dark part mine,
Yet I must love her still when all is done.

## *Loves Martyr.*

HOw long shall I a Martyr be,
To love and Womans cruelty?
Or why doth sullen fate confine
My heart to thee, that is not mine?
Had I ev'r lov'd as others do,
But onely for an hour or two;
Then there had store of reason been,
Why I should suffer for my sin.

But Love thou know'st with what a flame,
I have ador'd my Mistress name;
How I ne're offer'd other fires,
But such as rose from chaste desires;
Nor have I e're profan'd thy shine
With an inconstant fickle mind;
Yet thou combining with my fate
Hast forc'd my Love, and her to hate.

O Love, if her supremacy,
Have not a greater power then thee;
For pitties sake then once be kind,
And throw a Dart to change her mind:
Thy Deity we shall suspect,
If our reward must be neglect:
Then make her love, or let me be
Inspir'd with scorn, and well as she.

Pro-

## *Proteſtation of Love.*

DEar ſoul, who have encaptiv'd ſo my heart;
Vouchſafe to hear theſe lines which I impart;
I dare not bleſs my ſelf to call thee mine,
Yet I, if I am any thing, am thine.
The Poles ſhall move to teach me e're I ſtart,
And when I change my Love, Ile change my heart;
Nay, if I wax but cold in my deſire,
Think Heaven hath motion left, and heat the fire.
Much more I could, but many words have made,
That oft ſuſpected, which men would perſwade;
Take therefore all in this, I love ſo true,
That I will never love none elſe but you.

## *The Golden Age.*

WHen from each Thought a ſeed did ſpring,
And every Look a plant did bring,
And every Breath a flower;
The Earth unplough'd did yield her crop,
And honey from the Oak did drop,
The Fountains did run milk:
The Thiſtle did the Lilly bear,
And every Bramble Roſes wear,
And every Worm made Silk.
The very Shrub did Balſom ſwear,
And Nectar melt the Rock with heat,
And Earth did drink her fill:
Then ſhe no hurtful weed did know,
Nor barren Fern, nor Mandrake low,
Nor Mineral to kill.
The Male and Female us'd to joyn,
And into all delight did coin,
That pure ſimplicity:
Then Feature did to Form advance,
And Youth call'd Beauty forth to dance,
And every Grace was by.
It was a time of no diſtruſt,

So much of Love had nought of Luſt,
None fear'd a jealous eye.
The Language melted in the ear,
Yet all without a bluſh might hear;
They liv'd with open vow.
Each touch and kiſs was ſo well plac't,
They were as ſweet as they were chaſte.

FRom the fair Lavinion ſhore,
I your Markets come to ſtore;
Muſe not at me that ſo far dwell,
And hither bring my Wares to ſell:
Such is the ſacred hunger of gold.
Then come to my pack where I cry,
What do you lack, what do you buy?
For here it is to be ſold.

You, whoſe birth and breeding baſe,
Are rank'd into a noble race;
And whoſe Parents heretofore,
Neither Arms nor Scutchons bore:
Such is the ſacred hunger of gold.
Then come to my pack, where I cry,
What do you lack, what do you buy?
For here is Honors to be ſold.

*Madam*, for your wrinkled face,
Here's complection it to grace;
Which, if your earneſt be but ſmall,
It takes away the vertue all:
But if your palms be well anointed with gold,
Then ſhall you ſeem like a Queen of fifteen,
Though you be threeſcore years old.

*On the perfections of his Miſtreſs.*

HER locks are ſtreams of liquid amber,
Curtains fit for beauties chamber;
Of which ſlender golden ſleave,
Love his wanton nets did weave.

Her

Her forehead, that is beauties sphere,
A thousand graces moving there.
*Venus* triumpheth on her brow,
That comely arch of silver snow.
The Savages that worship the Sun-rise,
Would hate their god, if they beheld her eyes;
All heavenly beauties joyn themselves in one,
To shew their glory in her eye alone:
Which when it turneth it's celestial ball,
A thousand sweet Stars rise, a thousand fall.
Her nose is beauties splendid port,
Where *Zephyrus* delights to sport.
Her breath is such, whose native smell
All Indian odours doth excell,
If all the pleasures were distill'd
Of every Flower in every Feld,
And all that *Hybla*'s hives do yield,
Were into one broad mazer fill'd,
If thereto added all the Gums
And Spice that from *Panchaia* comes;
The Odours that *Hydaspes* lends,
And *Phœnix* proves before she ends;
If all the Air that *Flora* drew,
Or Spirit that *Zephyrus* ever blew
Were put therein, and all the Dew
That ever rosie morning knew,
Yet all diffus'd could not compare
With her breath, delicious air.
The melting rubies on her lip,
Are of such power to hold, as on one day
*Cupid* flew thirsty by, and stoopt to sip,
And fasten there, could never get away.
Have you seen Carnation grow,
Fresh blushing through new flakes of snow?
Have you seen with more delight,
A red Rose growing through a white?
Have you seen the pretty gleam,
That the Strawberry leaves in cream?
Or morningblushes when day breaks?
Such is the tincture of her cheeks.
Her silver neck is whiter far

Then Towers of polisht Ivory are.
And now behold her double breſt,
Of *Venus* Babe the wanton neſt,
Like Pommels round of marble clear,
Where azure veins well mix'd appear,
With deareſt top of porphiry,
Betwixt which two a way doth lie;
A way more worthy beauties fame
Then that which bears the Milky name;
That leads unto the joyous field,
Which doth unſpotted Lillies yield;
But Lillies ſuch, whoſe native ſmell,
All *Indian* Odours doth excell.
Her hands would make a Tyger meek,
So ſoft, ſo delicate, and ſleek;
That we from hence might juſtly prove,
Nature wore Lillies for a Glove.
Where whiteneſs doth for ever ſit,
Nature her ſelf enameld it:
Wherewith a ſtrange compact doth lie,
Warm ſnow, moiſt pearl, ſoft ivory.
There fall thoſe Saphir colour'd brooks,
Which conduit-like with curious crooks,
Sweet Ilands make in that ſweet Land;
As for the fingers of that hand,
(The bloody ſhafts of *Cupids* war)
With Amethyſts they headed are.

## *Her Chaſtity.*

HEr cool thoughts feel no hot deſires,
Serving not *Venus* flames, but *Veſta*'s fires:
In wanton dalliance ſuch, as until death,
Never ſmelt any but her Husbands breath.
*Jupiter* would court her, did he know a ſhape
Would tempt her chaſtity, unto a Rape;
Who when her lawful ſports ſhe doth begin,
Still bluſhing, thinketh her own kiſſes ſin.

On

### *On her Beauty.*

WHen that my Miſtreſs looks my ſight doth grace,
She ſeems to ſway an Empire in her face;
Nature her ſelf, did her own ſelf admire,
*As* oft *as* ſhe were pleaſed to attire
Her in her native luſtre, and confeſs,
Her dreſſing was her chiefeſt comlineſs:
Where every limb takes like a face,
Built with that comely and majeſtick grace;
One accent, from whoſe lips the blood more warms
Then all *Medea's* exorciſms and charms.
He that ſince Nature her great work began,
She made to be the mirror of a man:
That when ſhe meant to form ſome matchleſs limb,
Still for a pattern took ſome part from him;
And jealous of her coming, brake the mould,
In his proportion, done the beſt ſhe could.
If ſhe diſcourſe, her lip ſuch accents breaks,
*As* love turn'd air, breaths from him as he ſpeaks.
She maketh *Jove* invent a new diſguiſe,
Inſpite of *Juno's* watchful jealouſie:
Whoſe every part doth alſo reinvite
The coldeſt moſt decayed appetite;
And ſhall be Nurſe, as mighty *Juno* ſwears,
To the next bright hair'd *Cupid* that ſhe bears.

### *On a fair and richly attir'd Lady at a Mask.*

IN one Heav'n many Stars, but never yet
In one Star many Heav'ns, till now, were met;
Her Orient cheeks and lips exceeded his,
That leapt into the water for a kiſs
Of his own ſhadow; and deſpiſing many,
Dy'd ere he could enjoy the love of any.
Had wild *Hippolitus* this beauty ſeen,
Pierc'd with his Darts, he had enamour'd been.
The wealth ſhe wore about her, ſeem'd to hide
Not to adorn her native beauties pride;

Though

Though there bright pearls from *Erythrean* Shore,
With silver *Ganges*, and *Hydaspes* store;
And chearful Emralds, gather'd from the green
*Arabian* Rocks were in full splendor seen,
Pale Onyx, Jaspers of a various die,
And Diamonds darkned by her brighter eye;
The Saphirs blew, by her more azure veins,
Hung not to boast, but to confess their stains;
The blushing Rubies seem'd to lose their dye,
When her more ruby lips were moving by;
It seem'd so well became her all she wore,
She had not robb'd at all the creatures store:
But had been Natures self there to have show'd
What she on creatures could or had bestow'd.
And *Jupiter* would revel in her bower,
Were he to spend another golden shower.

*Song.*

CElia, thy sweet Angels face
May be call'd a heavenly place;
The whiteness of the starry way,
Nature did on thy forehead lay:
But thine eyes have brightness won,
Not from the Stars but from the Sun.

The blushing of the morn,
In thy Rosie cheeks is worn;
The Musick of the Heav'nly Spheres,
In thy soul winning voice appears:
Happy were I, had I like *Ariss*, grace
So fair a Heav'n within mine arms to embrace.

*The Queen of Fairies.*

COme follow, follow me,
You Fairy Elves that be,
Which Circle on the Green,
Come follow me your Queen:

Hand

Hand in hand, let's dance a round,
For this place is Fairy ground.

When Mortals are at reſt,
And ſnorting in their neſt;
Unheard and uneſpy'd
Through Key-holes we do glide;
Over Tables, Stools and Shelves,
We trip it with our Fairy Elves.

And if the Houſe be foul,
Or Platter, Diſh, or Bowl;
Up ſtairs we nimbly creep,
And find the Sluts aſleep:
There we pinch their arms and thighs,
None eſcapes nor none eſpies.

But if the houſe be ſwept,
And from uncleanneſs kept;
We praiſe the Houſhold-maid,
And ſurely ſhe is paid:
For we do uſe before we go,
To drop a Teſter in her Shoe.

Upon a Muſhrom's head,
Our table we do ſpread;
A Corn of Rie, or Wheat,
Is Manchet which we eat:
Pearly drops of dew we drink,
In Acorn Cups fill'd to the brink.

The brains of Nightingales,
The unctious dew of Snailes,
Between two Nut-ſhels drew'd,
Is meat that's eaſily chew'd;
And the beards of little Mice
Do make a feaſt of wondrous price.

On tops of dewie graſs,
So nimbly do we paſs,
The young and tender ſtalk,

Ne're

Ne're bends when we do walk:
Yet in the morning may be seen,
Where we the night before have been.

The Grashopper and Flie,
Serve for our minstrelsie;
Grace said, we dance a while,
And so the time beguil:
And when the Moon doth hide her head,
The Gloe-worm lights us home to bed.

### *Cupid Contemn'd.*

*Cupid* thou art a sluggish Boy,
and dost neglect thy calling;
Thy Bow and Arrows are a toy
thy monarchy is falling.

Unless thou dost recall thy self,
and take thy tools about thee;
Thou wilt be scorn'd by every Elf,
and all the world will flout thee.

Rouze up thy spirit like a God,
and play the Archer finely;
Let none escape thy Shaft or Rod,
'gainst thee have spoke unkindly.

So may'st thou chance to plague that heart,
That cruelly hath made me smart.

### *Bootless Complaint.*

THough bootless I must needs complain,
my faults are so extream:
I loved and was belov'd again,
yet all was but a dream.

For as that love was quickly got,
so was it quickly gone;
Ile love no more a flame so hot,
Ile rather let't alone.

## *The Departure.*

WE must not love as others do,
With sighs and tears as we were two;
Though with this outward form we part,
We find each other in our heart.
What search hath found a being, where
I am not, if that thou be there?
True love hath wings, and will aſſoon,
Survey the World, as Sun or Moon;
And every where our triumph keep:
Our abſence which makes others weep,
Shews it thereby a power is given
To love on Earth, as they in Heaven.

## *To a Lady in Priſon.*

LOok out bright eyes, and clear the air,
even in ſhadows you are fair;
Caged beauty is like fire,
that breakes out clearer ſtill, and higher:
Though the body be confin'd,
and ſoft Love a priſoner bound;
Yet the beauty of your mind,
neither check nor chain hath found.
Look out nobly then, and dare
Even the fetters that you wear.

## *To Sorrow.*

SOrrow why doſt thou ſeek to tempt
my quiet ſoul, to miſery and woe;
My conſtant thoughts from thine aſſaults exempt,
Inur'd to fortunes croſſes long ago:
Go ſeek out ſome who doth affect thy pain,
If none thou find'ſt, return to me again.

When elder years witneſs my race as run,
and hoary locks my hollow temples fill;

When

When I shall sit and say, the world is done;
sorrow return, and satisfie thy will:
Till then, go seek out some who affects thy pain,
If none thou find'st, return to me again.

## *Constancy resolved.*

COme constant hearts that so prevail,
That every passion puts in bail;
My innocence shall dare as far,
To bid the Tyrant open war:
If warm'd with pride he kindle fires,
We'l drown them in our chaste desires;
If he assail with Dart and Bow,
We'l hide them in these hills of snow:
So shall his heart plagu'd, mourn, and die,
While we smile at his memory;
And keep our hearts, our eyes, and ears,
Free from vain sighs, sad groans, and tears.

## *Lose no time.*

LOse no time, nor youth, but be
Kind to men, as they to thee;
The fair Lillies that now grow
In thy cheeks, and purely show:
The Cherry and the Rose that blow,
If too long they hang and waste,
Winter comes that all will blast:
Thou art ripe, full ripe for Men,
In thy sweets be gather'd then.

## *Song.*

NOr Roses couch'd within a lilly bed,
are those commixtures that depaint thy face;
Nor yet the white that silver *Hyems* head,
mix'd with the dewy mornings purple grace:

but

but thou, whose face
my senses captive led,
Whom I erst fondly deem'd of heav'nly race;
Hast from my guiltless blood which thou hast shed,
And envious paleness, got thy white and red.

*Song.*

READ in the Roses the sad story,
Of my hard fate, and your own glory;
In the white you may discover
The paleness of a fainting Lover:
In the red, the flames still feeding
On my heart, with fresh-wounds bleeding.
The white will tell you how I languish,
And the red express my anguish;
The frown that on your brows recided,
Have the Roses thus divided:
O let your smiles but clear the weather,
And then they both shall grow together.

*Dying to Live.*

YOung *Thirsis* laid in *Phillis* lap,
and gazing on her eye;
Thought life too mean for such good hap,
and fain the Lad would die.

When *Phillis* who the force did prove
of Love, as well as he,
Cry'd to him, Stay a while my Love,
and I will die with thee.

So did these happy Lovers die,
but with so little pain,
That both to life immediately
return'd, to die again.

*Who his Mistress is.*

WIll you know my Mistress face?
'tis a Garden full of Roses,
When the Spring in every place:
white and blushing red discloses;
'Tis a Paradise, where all
That attempt the fruit, must fall.

2. Will you know her forehead fair,
'tis a heavenly living Sphere;
Under which the veins like air,
all Celestial blew appear:
But those burning Suns, her Eyes,
He that dares live under, dies.

3. Will you know her body now,
'tis a tall ship under sail;
From the rudder to the prow,
nothing but Imperial:
But that foolish man that steers,
Fills his Compass by his fears.

4. Shall I now her mind declare,
'tis a body arm'd for war;
Marching in proportion fair,
till the Lover hopes too far:
Then her eyes give fire, and all
Within level, helpless fall.

*In praise of Fools.*

FOols they are the onely nation,
Worth mens envy, or admiration;
Free from love and sorrow taking,
Themselves and others merry making.
O, who would not be!
He, He, He.

All

All they ſpeak or do, is ſterling,
your Fool he is your great mans darling;
And your Ladies ſport and pleaſure,
tongue and babble are his treaſure.

Even his face begetteth laughter,
and he ſpeaks truth free from ſlaughter;
He's the grace of every feaſt,
And ſometimes is the chiefeſt gueſt;
Hath his Trencher and his Stool;
When wit waits upon the Fool.
O! who would not be?
Hee, Hee, Hee.

## *The Impolitick Beauty.*

CLoris I wiſh, that envy were
As juſt, as pitty doth appear
Unto thy ſtate; whereby I might
Rob others, to give thee more delight:
But your too free, though lovely charms,
In others glory breeds your harms.
But ſince you ſo admit,
So many rivals to your wit;
Unthriftily you throw away
The pleaſures of your beauties ſway,
Which looſely ſcatter'd ſo on many,
Securely faſtens not on any.
And then your beauty doth diſcover,
Many that gaze, but ne're a Lover;
And your ſo greedy hands deſtroy,
What you would your ſelf enjoy.
So Princes by ambition thirſty grown,
In chaſe of many Kingdomes, loſe their own.

YOU must suppose it to be *Easter* Holy-days: for now *Sisly*, and *Dol*, *Kate* and *Peggie*, *Moll* and *Nan* are marching to *Westminster*, with a Lease of Prentices before them; who go rowing themselves along with their right arms to make more haste, and now and then with a greasie Muckender wipe away the dripping that bastes their foreheads. At the dore they meet a croud of *Wapping Sea-men*, *Southwark Broom-men*, the Inhabitants of the *Bank-side*, and a Butcher or two prickt in among them; there awhile they stand gaping for the Master of the Shew, staring upon the Suburbs of their delight, just as they view the painted Cloath before they go in to the Puppet-play: by and by they hear the Keys, which rejoyces their hearts like the sound of the Pancake; for now the Man of comfort peeps over the spikes, and beholding such a learned auditory, opens the Gates of Paradise, and by that time they are half got into the first Chappel (for time is then very precious) he lifts up his voice among the Tombs, and begins his lurrey in manner and form following.

HEre lies *Will. de Valence*,
*a right good Earl of* Pembroke;
*And* this is his monument *which you see*,
*I'le swear upon a Book:*
He was High Marshal of *England*,
when *Harry* the Third did raign:
But this you may take upon my word,
that he'l nere be so again.

Here the Lord *Edward Talbot* lies,
the Town of *Shrewsbury*'s Earle,
Together with his Countess fair,
that was a delicate Girle.

The next to him there lieth one
Sir *Richard Peckshall*, *highly*
*Of whom we always first do say*,
*he was a Hampshire Knight.*
*And now to tell the more of him*,
there lie under this stone
His two Wives, and his Daughters four,
*of whom I knew not one.*

Sir

Sir *Bernard Brockhurſt* there doth lie,
Lord Chamberlain to *Queen Ann*:
Queen *Ann* was *Richard* the Second's Queen,
and he was King of *England*.

Sir *Francis Hollis*, the Lady *Frances*,
the ſame was *Suffolk*'s Dutcheſs.
Two children of *Edward* the Third
lie here *in Deaths cold cluſches*.

This is King *Edward* the Third's brother,
*of whom our Records tell*
*Nothing of note, nor ſay they whether*,
*he be in Heaven or Hell*.

This ſame was *John of Eldeſton*,
*he was no Coſtermonger*,
*But Cornwals Earl. And here's one ſay'd*
*'cauſe ſhe could live no longer*.

The Lady *Mohun* Dutches of *York*,
and Duke of *York*'s Wife alſo;
*But Death reſolving to cuckold the Duke*,
*made her lie with him here below*.

The Lady *Ann Roſs*, *but note the well*
*that ſhe in child-bed dy'd*.
The Lady Marqueſs of *Wincheſter*,
lies buried by her ſide.

*Now think your penny well ſpent good folks*,
*and that ye are not beguil'd*;
Within this Cup doth lie the heart
of a French Embaſſadours Child:
*Nor can I tell how it came to paſs*,
*on purpoſe or by chance*;
The bowels they lie underneath,
the body is in *France*.

There's *Oxford*'s Counteſs, and there alſo
the Lady *Burley*, her Mother;

And there her Daughter, a Counteſs too,
*lie cloſe one by another.*

*Theſe once were bonny Dames, and though*
there were no Coaches then,
*Yet could they jog their tails themſelves,*
*or had them jogg'd by men.*
But wo is me, theſe High-born ſinners,
that ſtrutted once ſo ſtoutly;
*A.* e now lai'd low, and cauſe they can't;
Their ſtatues pray devoutly.

This is the Dutcheſs of *Somerſet*,
*by name* the Lady *Ann*;
*Edward* the Sixth *her Lord* protected,
*and he carried himſelf like a man.*

In this fair Monument which you ſee,
adorn'd with ſo many Pillars,
Doth lie the Counteſs of *Buckingham*,
and her Husband, Sir *George Villars*.

This old Sir *George* was Grandfather,
the Counteſs ſhe was *Granny*
To the *great* Duke of *Buckingham*,
*who often fox'd King Jammy.*

Sir *Robert Eatam* a Scotch Knight,
this man was Secretary,
*And ſcribled Complements for two Queens;*
'Queen *Ann*, and eke Queen *Mary*.

This was the Counteſs of *Lenox*,
I clep'd the Lady *Marget*
King *James*'s Grandmother, but yet
'gainſt death ſhe had no Targer.

This was Queen *Mary*, Queen of *Scots*,
whom *Buchanan* doth beſpatter,
She loſt her head at *Fotheringham*,
whatever was the matter.

The

The Mother of our Seventh *Henry*
this is, *that lieth hard by*;
She was the Countess *wot ye well*,
of *Richmond* and of *Darby*.

*Harry* the Seventh himself lies here,
with his fair Queen beside him;
He was the Founder of this Chappel,
*Oh! may no ill betide him?*

Therefore his Monument's in brass,
*you'l say that very much it.*
The Duke of *Richmond* and *Lenox*
there lieth with his Dutchess;
*And here they stand upright in a Press,*
with bodies made of wax;
With a Globe and a Wand in either hand,
and their Robes upon their backs.

Here lies the Duke of *Buckingham*,
and the Dutchess his Wife:
Whom *Felton* stab'd at *Portsmouth* Town,
and so he lost his life.

Two Children of King *James* these are,
which Death keeps very chary,
*Sophia* in the Cradle lies,
and this is the Lady *Mary*.

And this is Queen *Elizabeth*,
How the Spaniards did infest her?
Here she lies buried with Queen *Mary*,
and now she agrees with her Sister.

*To another Chappel now come we,*
*the people follow and chat;*
This is the Lady *Cottington*,
and the people cry, Who's that?

*This is the Lady Frances Sidney,*
*The Countess of Sussex is she,*
And this the Lord *Dudley Carleton* is,
*and then they look up and see.*

Sir *Thomas Bromley* lieth here,
*Death would him not reprieve*;
With his four Sons, and Daughters four,
*yet I heard no body grieve.*

The next is Sir *John Tullerton*,
and this is his Lady I trow.
And this is Sir *John Dutkering*
*with his fine Bed-fellow.*

That's Earl of *Bridgewater* in the middle,
*who makes no use of his bladder*;
Although his Countess lies so neer him,
and so we go up a ladder.

King *Edward* the First, *that gallant blade*,
lies underneath this stone;
And this is the Chair which he did bring,
*a good while ago from Scone.*

In this same Chair till now of late,
our Kings and Queens were crown'd;
Under this Chair, another stone
doth lie upon the ground.

On that same stone did *Jacob* sleep,
*instead of a down Pillow*;
*And after that*, 'twas hither brought
*by some good honest Fellow.*

*Richard* the Second he lies here,
and his first Queen, Queen *Ann*.
*Edward* the Third lies here hard by,
*I, there was a gallant man*:
For this was his two-handed Sword,
a Blade both true and trusty;
The French mens blood was ne're wip'd off,
which makes it look so rusty.

He lies he again with his Queen *Philip*,
A Dutch Woman *by Record*;

*But that's all one, for now alas!*
*his Blade's not so long as his Sword.*

King *Edward* the Confessor lies
within this Monument fine;
I'me sure, quoth one, a worser Tomb
must serve both me and mine.

*Harry* the Fifth lies there. And there
doth lie Queen *Elenore*;
To our first *Edward* she was Wife,
*which is more then ye knew before.*

*Henry* the Third lies there entomb'd,
*he was Herb-John in Pottage*;
Little he did, but still reign'd on,
although his Sons were at age.
Fifty six years he reigned King,
*ere he the Crown would lay by*;
*Onely we praise him, 'cause he was*
last Builder of this Abby.

Here *Thomas Cecil* lies: *Who's that?*
*why, 'tis* the Earl of *Exeter.*
And this his Countess is, to die *Life's sweet.*
*how it perplexed her.*

Here *Henry Cary*, Lord *Hunsdon* rests,
*what a noise a makes with his name?*
He was Lord Chamberlain unto
Queen *Elizabeth of great fame.*

And here one *William Colchester*
lies *of a certainty*,
An Abbot he was of *Westminster*, *Plain dealing's a Jewel.*
*and he that says no, doth lie.*

This is the Bishop of *Durham*,
*by Death here laid in Fetters*;
*Henry* the Seventh *lov'd him well*,
*and made him write his Letters.*

Sir *Thomas Ruthat*, what of him?
poor Gentleman not a word;
Onely they buri'd him here. But now
behold that man with a Sword

*Humphrey de Bohun, who though he were*
*not born with me in the same Town;*
*Yet I can tell*, he was Earl of *Essex*,
of *Hereford*, and *Northampton*;

He was High Constable of *England*,
*as History well expresses.*
*But now pretty Maids be of good chear,*
*we are going up to the Presses.*

*And now the Presses open stand,*
*and ye see them all arow:*
*But more is never said of these,*
*then what is said below.*

*Henry* the Seventh and his fair Queen,
*Edward* the First and his Queen;
*Henry* the Fifth *here stands upright*,
and his fair Queen, *was this Queen.*

The noble Prince, Prince *Henry*, — He does not
King *James*'s eldest Son; — *non stest.*
King *James*, Queen *Ann*, Queen *Elizabeth*,
and so this Chappels done.

*Now down the stairs come we again,*
*the man goes first with a staff;*
*Perchance one tumbles down two steps,*
*and then the people laugh.*

This is the great Sir *Francis Vere*,
*That so the Spaniards curri'd*;
Four Collonels support his Arms,
and here his Body's buried.

That

That ſtatue againſt the wall with one eye, *He had two*
is Major General *Norrice*; *eyes, if he could*
*He beat the Spaniards cruelly,* *have kept them.*
*as is affirm'd in Stories.*

His ſix Sons there hard by him ſtand,
each one was a Commander;
*To ſhew he could his Lady ſerve*
*as well as the Hollander.*

*And* there doth Sir *John Hollis* reſt,
who was the Major General
To Sir *John Norrice*, that brave blade,
and ſo they go to dinner all.

For now the Shew is at an end,
all things are done and ſaid;
The Citizen pays for his Wife,
The Prentice for the Maid.

## *The Hector's Farewell.*

GOod people all, I pray give ear,
my words concern ye much,
I will relate a *Hector's* life,
pray God ye be not ſuch.

There was a Gallant in the Town,
a brave and jolly Sporter,
There was no Lady in the Land,
but he knew how to court her.

His perſon comely was, and tall,
more comely have been few men;
Which made him well beloved of men;
but more belov'd of women.

Beſides

Besides all this I can you tell,
that he was well endow'd
With many graces of the mind,
which Heav'n on him bestow'd.

He was as liberal as the Sun,
his Gold he freely spent;
Whether it were his own Estate,
or that it were him lent.

For valor, he a Lion was,
I say a Lion bold;
For he did fear no living man
that Sword in hand did hold.

And when that he with glittring blade,
did e're assail his foes;
Full well I trow they did not miss
their belly full of blows.

A Frenchman once assaulted him,
and told him that he he ly'd;
For which with Quart-pot he him slew,
And so the French man dy'd.

Three Danes, six Germans, and five Swedes
met him in Lane of *Drury*;
Who cause they took of him the Wall,
did kill them in his fury.

Upon his body I have heard,
full many a scar he bore,
His skin did look like Sattin pinckt,
with gashes many a score.

Oh had he lost that noble blood
for Countries liberty!
Where could all *England* then have found
so brave a man as he?

But

But wo is me these vertues great,
were all eclips'd with vice;
Just so the Sun that now shines bright,
Is darkned in a trice.

For he did swagger, drink, and game,
indeed, what would he not?
His Psalter, and his Catechize
he utterly forgot.

But he is gone, and we will let
no more of him be said;
They say 'tis nought to reveal
the vices of the dead.

Beside we have some cause to think,
that he may scape tormenting,
For the old Nurse that watch'd with him,
did say he dy'd repenting.

## *The Second Part.*

FArewell three Kings, where I have spent
full many an idle hour;
Where oft I won, but ne're did lose
if it were within my power.

Where the raw Gallants I did chuse,
like any Ragamuffin:
But now I'me sick and cannot play,
who'l trust me for a Coffin.

Farewel my dearest *Piccadelly*,
Notorious for great Dinners;
Oh, what a Tennis court was there!
alas! too good for sinners.

Farewel *Spring-garden*, where I us'd
to piss before the Ladies;
Poor Souls, who'l be their *Hector* now
to get 'em pretty Babies?

Fare-

Farewel the glory of *Hide-park*,
which was to me so dear;
Now since I can't enjoy it more
would I were buried there.

Farewel Tormenting Creditors,
whose scores did so perplex me;
Well! Death I see for something's good,
for now you'l cease to vex me.

Farewel true brethren of the Sword,
all Martial men and stout;
Farewel dear Drawer at the *Fleece*,
I cannot leave thee out.

My time drawes on, I now must go
from this beloved light;
Remember me to pretty *Sue*,
and so dear friends good night.

With that, on Pillow low he laid
his pale and drooping head:
And straight e're Cat could lick her ear,
poor *Hector* he was dead.

Now God bless all that will be blest,
God bless the Inns of Courts;
And God bless *Davenants Opera*,
which is the Sport of sports.

## *On the Death of* Jo. W.

WHen rich men, die whose purses swell
with silver and with gold;
They straight shall have a Monument,
their memories to uphold.

Yet all that men can say of them,
they lived so unknown;

I;

Is but to write upon their Tombs,
here lieth such a one.

When *Joseph*, who died poor,
(Though *Simon* was his Porter)
Shall die as if he ne're had been,
and want his worths reporter.

Full many a Can he often drank,
In *Fleet-street* in the Cellar;
Yet he must unremembred dye,
like some base Fortune-teller.

He made the Ballad of the Turk,
and sung it in the street;
And shall he dye, and no man heed it?
no, friends it is not meet:

He lived in a Garret high,
as high as any Steeple;
And shall he dye? alas poor *Jo!*
unknown unto the People,

He had no Curtains to his Bed,
yet still paid for his quart,
While Coin did last; and shall he dye?
And no man lay't to heart.

He lov'd his Dog, Icleped *Trou*,
his Dog he loved Pye;
shall *Tobit* live for his Dogs sake?
and *Jo* neglected, dye.

He hated all the Female sex,
who knows his private grudge;
And must he therefore dye forgot?
I leave the World to judge.

Each Tearm he ask'd his Father Blessing,
most gravely and demurely,
Who then did give him Shillings Ten;
and must he dye obscurely?

No

No Fo, I'le bid peace to thy bones,
Though they were sick and crazie,
And must be quite made new again,
Before that Heav'n can raise thee.

And since th'art gone, and there is none,
who knoweth where to find thee;
Ile fix this truth upon thy name,
Thou didst leave wit behind thee.

Wit that shall make thy name to last,
when *Tarletons* Jests are rotten;
And *George a Green*, and Mother *Bunch*,
shall all be quite forgotten.

Now if you ask where Fo is gone,
you think I cannot tell;
Oh he is blest! for he was poor,
and could not go to Hell.

But for his Father rich in Bags,
the Devil ought to have him;
That took no care of such a Son,
till 'twas too late to save him.

## *The Song of the Caps.*

The Wit hath long beholding bin
Vnto the Cap, to keep it in;
Let now the Wit fly out amain
With Praise, to quit the Cap again;
The Cap that owes the highest part,
Obtain'd that place by due desert.
*For any Cap what e're it be,*
*Is still the sign of some Degree.*

The Cap doth stand, each man doth show,
Above a Crown; but Kings below.
The Cap is nearer Heaven then we,
A greater sign of Majesty;

When

When off the Cap we chance to take,
Both Head and Feet obeysance make.
*For any Cap, &c.*

The *Monmouth* Cap, the Saylors Thrum,
And that wherein the Saylors come.
The Physick, Law, the Cap Divine:
The same that crowns the Muses nine.
The Cap that Fools do countenance.
The goodly Cap of Maintenance.
*And any Cap, &c.*

The sickly Cap, both plain and wrought,
The Fudling Cap, how ever brought.
The Quilted, Fur'd, the Velvet, Sattin,
For which so many Pates learn Latin.
The Crewel Cap, the Fustean Pate.
The Periwig, a Cap of late.
*Thus any Cap, &c.*

The Souldiers that the *Monmouth* wear,
On Castle tops their Ensigns rear.
The Saylors with their Thrum do stand
On higher place then all the Land.
The Tradesmans Cap aloft is born,
By vantage of (some say) his horn.
*Thus any Cap, &c.*

The Physicks Cap to dust may bring,
Without controll the greatest King.
The Lawyers Cap hath heavenly might,
To make a crooked Cause stand right:
Which being round and endless knows
To make as endless any Cause.
*Thus any Cap, &c.*

Both East and West, and North, and South,
Where e're the Gospel finds a mouth,
The Cap divine doth thither look;
The Square-like Scholars and their Book:
The rest are round, but this is square;

To

To shew that they more stable are.
*Thus any Cap, &c.*

The Motley man a Cap doth wear,
That makes him fellow for a Peer;
And its no slender part of wit,
To act the fool where great men sit:
But Oh the Cap of *London* town!
I wis 'tis like the Giants crown.
*Thus any Cap, &c.*

The sick mans Cap not wrought with silk,
Is like repentance white as milk.
When hats in Church drop off in haste,
This Cap ne're leaves the head uncaste.
The sick mans Cap if wrought, can tell,
Though he be ill, his state is well.
*Thus any Cap, &c.*

The Fudling Cap, God *Bacchus* might,
Turns night to day and day to night;
Yet spendors it prefers to more,
By seeing double all their store.
The Fur'd and Quilted Cap of age,
Can make a mouldy Proverb sage.
*Thus any Cap, &c.*

Though Fustean Caps be slendet wear,
The head is of no better gear.
The Crowel Cap is knit like Hose,
For them whose zeal takes cold in the nose:
Whose purity doth judge it meet,
To clothe alike both head and feet.
*This Cap would fain, but cannot be,*
*The onely Cap of no degree.*

The Sattin and the Velvet hive,
Unto a Bishoprick doth drive:
Nay when a file of Caps y'are seen in,
The Square Cap this, and then a Linen.
This treble may raise some hope,
If fortune smile to be a Pope.
*Thus any Cap, &c.*

The

The Periwig, Oh that declares
The rise of flesh the loss of hairs;
And none but Graduates can proceed
In sin so far, till this they need.
Before the Prince none cover'd are,
But those that to themselves go bare.
*This Cap of all the Caps that be,*
*Is now the sign of high degree.*

## *The Jolly Ale-Drinker.*

I Cannot eat but little meat,
my stomach is not good;
But sure I think, that I can drink
with him that wears a hood:
Though I go bare, take ye no care,
I nothing am acold,
I stuff my skin, so full within,
with jolly good Ale and old.
*Back and sides go bare, go bare,*
*both foot and hand go cold;*
*But Belly, God send thee good Ale enough,*
*whether it be new or old.*

I love no Roast, but a nut-brown Toast,
and a Crab laid in the fire;
A little bread, shall serve my stead,
for much I not desire.
No frost or snow, no wind I trow,
can hurt me if I would;
I am so wrapt, and throughly lapt
with jolly good Ale and old.
*Back and sides, &c.*

And *Tib* my Wife, that as her life
loveth good Ale to seek;
Full oft drinks she, till you may see
the tears run down her cheek.
Then doth she trowl to me the Bowl,
even as a Mault-worm should;

And saith, Sweet-heart, I took my part
of this jolly good *Ale*, and old.
*Back and sides, &c.*

Now let them drink, till they nod and wink,
even as good Fellows should do;
They shall not miss, to have the bliss,
good *Ale* doth bring men to.
And all poor Souls, that have scowr'd Bowls,
or have them lustily trowl'd;
God save the lives of them and their Wives,
whether they be young or old.
*Back and sides go bare, &c.*

## *The Shepherd's Song in praise of his God* Pan, *who prefers him before the Sun.*

THou that are call'd the bright *Hiperion*,
Were thou more strong then Spanish *Gerion*,
That had three heads upon one man;
Compare not with our great God *Pan*.

They call thee Son of bright *Latona*,
But girt thee in thy torred Zona;
Sweat baste, and broil, as best thou can,
Thou art not like our Dripping *Pan*.

What cares he for the great God *Neptune*;
With all the broth that he is kept in;
*Vulcan* or *Jove* he scorns to bow to,
To *Hermes*, or th'Infernal *Pluto*.

Then thou that art the Heavens bright Eye,
Or burn, or scorch, or boil, or fry:
Be thou a God, or be thou Man,
Thou art not like our Frying *Pan*.

They call thee *Phabus*, God of Day,
Years, Moneths, Weeks, Hours, of *March* and *May*;
Bring up thy Army in the Van,
We'l meet thee with our Pudding *Pan*.

This

Thy ſelf in thy bright Chariot ſettle,
With Skillet arm'd, braſs Pot, or Kettle;
With Jug, black Pot, with Glaſs or Can,
No talking to our Warming *Pan*.

Thou haſt thy beams thy brows to deck,
Thou haſt thy *Daphne* at thy beck:
*Pan* hath his horns, *Syrinx* and *Phillis*;
And I his Swain, my *Amarillis*.

*Song on Women.*

TRuſt not a Woman when ſhe cries,
For ſhe'l pump water from her eyes
With a wet finger; and in faſter ſhowers,
Then *April* when he rains down Flowers.

As out of Wormwood Bees ſuck honey,
As from poor Clients Lawyers ſuck money;
As Parſeley from a roſted Coney:
So though the day be ne're ſo ſunny.

If Wives will have it rain down, then it drives;
The calmeſt Husbands make the moſt ſtormy Wives.

*On an Excellent Race-Horſe.*

COme Muſes all that dwell nigh the Fountain,
made by the winged Horſes heel;
Which firk'd with his Rider over each Mountain,
let me your gallopping raptures feel.
I do not ſing of Pleas, nor Frogs,
Nor of the well-mouth'd Hunting-dogs;
Let me be juſt, all praiſes muſt
Be giv'n to well-breath'd *Julian Thruſt*.

2.

Young *Conſtable* and *Kil-deer's* famous,
the *Cat*, the *Mouſe*, the *Noddy* gray;
With nimble *Pegabrigg*, you cannot ſhame us,

With *Spaniard* nor with *Spinola*;
Hill climing *white Rose* praise doth not lack,
Handsom *Dunbar*, and yellow *Jack*:
But if I be just, all praises must
Be given to well-breath *Filian Thrust*.

3.

Sure spurr'd *Sloven*, true running *Robin*
of young *Shaver*, I do not say less;
*Strawbery*, *Soam*, and let *Spider* pop in,
fine *Brackley*, and brave running *Bess*,
Victorious too was *Herring Shotten*,
And *Spin in's arse* is not forgotten.
But if I be just, all honour must
Be given unto *Filian Thrust*.

4.

Now Gentlemen all I pray you hark yet,
to winning *Makarel*, fine mouth'd *Freak*;
*Bay Tarral* that won the Cup at New-market,
thundring *Tempest*, *Black-dragon* eke;
Pretious *Sweet-lips*, I do not lose,
Nor *Toby* with his golden Shoes:
But if I be just, all honour must
Be given to well-breath *Filian Thrust*.

## *The Clown's Description of his Mistress.*

HAppy am I in *Mopsa*'s love,
that ever I bespoke her;
Whose hair's as fine as any hemp,
and colour'd like red oker.
Whose hammer-head and beetle-brows,
will never me deceive;
If I have any Nail to drive,
or any Block to cleave.

Those eye-holes, if thy eyes were out,
would serve as well for Sawcers;
But thy plump cheeks puft up do hang
like to a pair of Dossers.
And from this *Limbeck* the rare Juice,

Conti

continually that flows:
Left thou should lose one drop of it,
thou hast a Bottle-nose.

Thy chaps do water, I protest,
as they were greas'd with tallow;
Thy scattering teeth enamel'd are,
with blew, and black, and yellow:
When thou dost talk, I do admire,
thy stumbling and thy trips;
Thou art no great blab of thy tongue,
but a little of thy lips.

The rubies, and the carbuncles,
on thy face shine most Star-like;
But oh! thy spicy fragrant breath,
smells like a bed of Garlike.
Thy comely breasts to me appear
like Mole-hills newly raised;
Which for their mountainous extent,
are highly to be praised.

Her sides be long, her belly lank,
of her legs what should I say?
But that she feels well in the flank,
her feet themselves display.

## *The VVatch-mens Song.*

SIng and rejoyce, the day is gone,
and the wholesome night appears,
In which the Constable on throne
of trusty Bench, doth with his peers,
The comely Watch-men, sound of health,
sleep for the good o'th Commonwealth.

'Tis his office to do so,
being bound to keep the peace,
And in quiet sleep you know,
mortal jars and lewd brauls cease.

A Conſtable may then for's health,
Sleep for the good o'th Commmonwealth.

Unleſs with nobler thoughts inſpir'd,
to the Tavern he reſort;
Wherewith ſack his ſenſes fir'd,
he raignes as Fairy King in Court:
Drinking many a luſty health,
Then ſleep for the good o'th Commonwealth.

With a comely Girle, whom late
he had taken in his watch;
Oft he ſteals out of the Gate,
her at the old ſport to match:
Though it may impair his health,
He ſleeps for the good o'th Commonwealth.

Who then can Conſtables deny,
to be perſons brave and witty;
Since they onely are the eye,
the glory, the delight o'th City:
That with Staff and Lanthorn light,
*A* like black *Pluto* Princes of the night.

## *The Jovial Companion.*

COme let's drink, the time invites,
Winter and cold weather;
For to paſs away long nights,
and to keep our wits together:
Better far then Cards or Dice,
Or *Jack's* balls, that quaint delights,
Made up with fan and feather.

Of great actions on the Seas,
we will ne'r be jealous;
Give us liquor that will pleaſe,
and 'twill make us braver fellows,
Then the ſtout *Venetian* Fleet,

When

When the *Turk* and they do meet,
Within their Dardanello's.

*Mahomet* was not Divine,
but a ſimple Wigeon;
To forbid the uſe of Wine,
unto thoſe of his Religion;
Falling ſickneſs was his ſhame,
And his Tomb ſhall have the ſame,
For all is whiſpring Pigeon.

Therefore water we'l diſclaim,
mankinds adverſary;
Once it caus'd the worlds whole frame
in the deluge to miſcarry.
Nay this enemy of joy,
Seeks with envy to deſtroy,
And murther good Canary.

*Valentien* that famous Town,
ſtood the French mens wonder;
Water it employ'd to drown,
ſo to force their Troops aſunder:
*Turain* caſt a helpleſs look,
Whilſt the crafty *Spaniard* took
*La Ferte*, and his plunder.

See the Squibs, and hear the Bells
the fifth day of *November*;
The Preacher a ſad Story tells,
and with horror doth remember,
How ſome Dry-brain'd Traitor wrought
Arts, that might have ruine brought
To King, and every member.

He that drinks hath no ſuch thoughts,
black and void of reaſon;
We take care to fill our vaults
with Wine for every ſeaſon:
And with many a chearful cup,
We blow one another up,
And that's our onely treaſon.

## *A New Ballad of St.* George *for* England, *and the Dragon.*

WHY should we boast of *Arthur* and his Knights,
Knowing how many men have performed fights;
Or why should we speak of Sir *Lancelot du Lake*,
Or Sir *Tristram du Leon*, that fought for Ladies sake:
Read old Stories, and there you shall see,
How St. *George*, St. *George* did make the Dragon flee;
*St.* George he *was for* England, *St.* Denis *was for* France,
*Sing Hony soit qui mal y pense.*

To speak of the Monarchs, it were too long to tell;
And likewise of the Romans, how far they did excel;
*Hannibal* and *Scipio* they many a field did fight;
*Orlando Furioso* he was a valiant Knight;
*Romulus* and *Rhemus* were those that *Rome* did build.
But St. *George*, St. *George* the Dragon he hath kill'd.
*St. George, &c.*

*Jephtha* and *Gideon* they led their men to fight,
The Gibeonites and Ammonites they put them all to flight;
*Hercules*'s labour was in the Vale of *Bass*,
And *Sampson* slew a thousand with the Jaw bone of an Ass;
And when that he was blind, pull'd the temple to the ground,
But St. *George*, St. *George* the Dragon did confound.
St. *George, &c.*

*Valentine* and *Orson* they came of *Pippin*'s blood;
*Alphred* and *Aldrecus* they were brave Knights and good;
The four Sons of *Ammon* that fought with *Charlemain*,
Sir *Hugh de Burdeaux*, and *Godfrey de Bolaigne*;
These were all French Knights, the Pagans did convert;
But St. *George*, St. *George* pull'd forth the Dragons heart.
*St. George, &c.*

*Henry* the Fifth he conquered all *France*;
He quartered their Arms his honour to advance;
He razed their Walls, and pull'd their Cities down;

And

And garnished his head with a double treble Crown;
He thumped the *French*, and after home he came;
But St. *George*, St. *George* he made the Dragon tame.
St. *George*, &c.

St. *David* you know, loves Leeks and rosted Cheese;
And *Jason* was the man brought home the Golden Fleece;
St. *Patrick* you know he was St. *George's* Boy,
Seven years he kept his Horse, and then stole him away;
For which knavish act, a Slave he doth remain,
But St. *George*, St. *George* the Dragon he hath slain.
St. *George*, &c.

*Tamberlain* the Emperour in Iron Cage did crown,
With his bloody Flags displayed before the Town;
*Scanderbag* magnanimous *Mahomets Bashaw* did dread;
Whose Victorious bones were worn when he was dead;
His Bedlerbegs, his Corn-like drags, *George Castriote* was he
But St. *George*, St. *George* the Dragon he hath mauld.
St. *George*, &c.

*Ottoman* the Tartar, *Cham* of *Persia's* race,
The great Mogul, with chess so ful of all his Cloves and Maces;
The Grecian youth, *Bucephalus* he manly did bestride;
But those with all their Worthies nine, St. *George* did them de-
*Gustavus Adolphus* was *Sweedlands* warlike King;
But St. *George*, St. *George* pull'd forth the Dragons sting.
St. *George*, &c.

*Poldraggon* and *Cadwallader* of British blood do boast;
Though *John of Gaunt*, his foes did daunt, St. *George* shall rule
*Agamemnon*, and *Cleomedon*, & *Meleagon* did seats,
But compared to our Champion, they were but meerly cheats;
Brave *Malta* Knights, in Turkish fights their brandish Swords
out drew,
But St. *George* met the Dragon, & ran him through & through.
St. *George*, &c.

*Bidia* the Amazon *Potius* overthrew;
As fierce as either Vandal, Goth, Saracen, or Jew;
The potent *Holophernes*, as he lay in his bed,
In came wise *Judith*, and subtly stole his head;
Brave *Cyclops* stour, with Force he fought, although he show'd

But

But St. *George* kill'd the Dragon, and was not that a wonder;
*St. George, &c.*

*Mark Anthony*, Ile warrant you, plaid feats with Egypts Queen,
Sir *Eglamore* that valiant Knight, the like was never ſeen;
Grim *Gorgons* might, was known in fight;
Old *Bevis* moſt men frighted; (knighted?
The *Myrmidons* and *Preſter John*, why were not thoſe men
Brave *Spinola* took in *Breda*, *Naſſau* did it recover:
But St. *George*, St. *George* he turn'd the Dragon over & over.
*St.* George *he was for* England, *St.* Denis *was for* France,
*Sing Hony ſoit qui mal y penſe.*

## New Song. *In Defiance of Drinking-ſack.*

WHat a Devil all our Poets all,
For drink, for drink thus always to call?
And nothing goes down but drink.
Friends, whither are your ſtomachs flown?
That you the noble food diſown,
That better deſerves your ink.

Food! I there is a ſubſtantial word,
And it beget a ſubſtantial turd,
That breeds graſs for Cows and Sheep:
The Country-bumpkin he comes for it,
And at night it rideth in a Charret,
When all men are aſleep.

Alaſs! for drink, 'tis not worth your meeter,
Drink maketh Piſs, and piſs makes Salt-peeter,
That kills and blows up the people.
You may drink Clarret, and have the gout,
Ile eat, and drink little, and go without,
And laugh at the drunken Cripple.

Let Lady's the Exchanges range,
The Shambles ſhall be my Exchange,
Which I count a noble place:

What

What do I care for pins or points,
Let me behold the solid joynts,
That keep up humane race.

The noble Sirloins there doth lie,
A Joynt well known to satisfie,
Though you feed ne're so fiercely:
And there you may see the glorious Buttocks
Of many a Cow, and many a fat Ox;
Oh how they taste with *Parseley*!

The Brisket must not be forgot,
'Tis meat for a Prince, while it is hot,
If Cabbage do attend it;
Though if the Turneps be of *Hackney*,
I will not covet any Sack nigh,
To inspire me to commend it.

Nor must we pass the Leg of Mutton,
'Tis a noble Dish for any Glutton,
Although he rul'd an Empire:
Whether a Sea of *Anchovies* sawce,
Like *Delos* Isle, do it imbrace,
Or serv'd with Capers and Sampire.

Your Venson Pasty, if well soakt,
If not, I wish the Cook were choakt,
What say you to such meat?
Capons refus'd, to let it go down,
It wisdom gives to the man o'th Gown,
Who will feed on't till he sweat.

Who will not commend the high-soaring Larks,
Or a Pidgeon-pye, worth three or four Marks,
With Rabbets all butter'd about?
The Woodcock, *Partridge*, and the Teal,
The Pheasant and Turky, which the Commonweal
could never be without.

There be your Hashes, and Fricasses
Which are contemn'd by none but *Asses*,

And

And mushroms no meat for Carters;
With a thousand more so long to recount,
'T would make my Song for to surmount
The three great Books of Martyrs.

Nor would I now advise any man,
For to extol the glass or can,
Least he receive the foil;
Should we compare them with pot or kettle,
Or ladle, or skimmer of as good mettle,
Or grid-iron fit to broil;

Or with the spit much us'd at court,
Which *Vulcan* found out, heaven bless him for't,
As sing the learned Atticks:
And for the Jack, there is no watch,
Was ever for able to match
The Turn-spit Mathematicks.

Nor let the men that drink *Paris* Wine,
Or Sack, which I take to be more Divine,
Plead wit, or inspirations;
Meat has a more large prerogative,
For by it all Professions live,
And it multiplies the Nations.

The man that drinketh all his life,
What can he do unto his wife?
Poor soul she lives in quiet;
But such a restless quiet 'tis,
That never ends, till she doth kiss
The man that eats good dyet.

The crafty Politician,
Who with his acts doth all he can,
The Cellar dores to shut;
Must have his boil'd, his bak'd, his roast,
Nor will he spare for any cost,
To cram his lawless gut.

The serious Lawyer, who doth fish
Out of his pate full many a quirk,
Refuses

Refuse all strong liquor;
Yet cause his commons are but short,
A Clients feast does him no hurt,
It will make them talk the quicker.

Peace therefore, Broom, for liquor so fierce,
The Cooks are angry at thy verse,
And in' sworn the Fidlers to cripple;
If against next Term they ha' ne're a new song,
Which may to the praise of Meat belong,
As well as to that of Tipple-

## *Superscriptions for Letters.*

### *To a Duke.*

A Duke first was made by the French Kings, when they had chased the Romans out of *Gallia*; bestowing the name of *Dux*, a little altered to the French Idiom, upon those to whom they gave the Principal Government over those Provinces which they had recovered: In process of time they usurped the Inheritance of their Governments; and made their Fefes which before were revocable at the Princes pleasure, to be hereditary. So that at length their Titles came to be so much esteemed as to be thought the next in order to that of a King.

The Title which is most usually applied to a Duke, is that of *Grace*; and we address our selves to him by word of mouth, thus.

*May it please your Grace.*

If he be the Kings Son, or of the Royal blood, we write to him thus,

*To the most Illustrious Prince Henry, &c.*
*To the most excellent Prince.*
Or else,
*To the most High and Noble.*

EArls at the same time, and upon the same account, were created by the French King, onely here seems the difference to be between them; for the Dukes seemed to have the Military Power, and the Earls were onely made to exercise the Civil Jurisdiction in the Towns where they were placed.

They

They are now the next in order to Marquess, by word of mouth we make our Addresses thus,

*May it please your Honour.*

And write to him thus,

*To the Right Honourable.*

A Marquess formerly was the Governor of a Frontier Town, and inferiour to the Earl of a Province, but superiour to the Earl of an inland Town. In speaking we thus address our selves to them,

*May it please your Honour.*

We write to them thus,

*To the Right Honourable.*

A Viscount was formerly the Lievetenant to an Earl, so that their Dignity hath continued next to that of an Earl ever since; and indeed between a Viscount and a Baron or Lord, there is no difference used in making addresses to them. We speak to them thus,

*May it please your Honour my Lord.*

We write thus,

*To the Honourable.*

A Knight is the next Degree of honour being more properly a Military Dignity, but of late very much confused. They bear the Title of Right Worshipful. We make our address thus,

*May it please your Worship.*

We write thus,

*To the Right Worshipful.*

ESquire was formerly but he that bore the Shield and Lance of a Knight before him. It is now the next Degree of Honour to the Knight; and now so much used by Gentlemen, that he who stiles not himself Esquire, is hardly a Gentleman. He bears the Title of Worshipful. And we write to him thus,

*To the Worshipful* J. D. *Esquire.*

Note

Note here, that the same Titles are appliable to the Wives as to the Husbands; and though the Daughter of an Earl marry an inferior person, yet she doth not lose her Title, which is, *Right Honorable.*

*In the writing of familiar Epistles, there are sundry varieties, which ingenuity will easily apply to his occasion.*

For example, at the beginning of a Letter these Expressions do very often offer themselves.

| | | |
|---|---|---|
| *Honour'd Sir.* | *Madam.* | *Joy of my Life.* |
| *Dear Sir.* | *Dear Lady.* | *My Heart.* |
| *Dear Friend.* | *Dearest.* | *Fairest.* |
| *Learned Sir.* | | *Delight of my Heart.* |

These Subscriptions also are usual.

To great Persons,

*Your Graces* } *most faithfull and most obedi-*
*Your Honors* } *ent Servant.*
*Your Excellencies*
*most humbly devoted Servant.*
*Your Worships*
*most faithful Servant.*

In familiar Letters thus,

*The admirer of your Vertues.*

Madam,

*The Honorer* }
*Adorer* } *Of your Perfection.*
*Worshipper* } *Of your Vertues.*

*Your most affectionate Friend and Servant.*
*Your assured Friend.*
*Your most obedient Servant.*
*Your most obliged Friend and Servant.*]
*Your eternally engaged Servant.*
*Your Creature.*
*Your faithful Servant.*

*Your*

*Yours for ever.*
*Yours to command eternally.*
*Yours while I have life.*
*Yours while I have a being.*
*Your faithful, though contemned Servant.*

For Superscriptions these Forms may be used.

*To my much respected*
*To my much Honored*
*For my much Valued* } *Friend.*
*For my much esteemed*
*For my approved*
*To the truly Noble.*
*To the truly Vertuous.*
*To the most incomparable Lady.*
*To the fair Hands of*
*To the most accomplisht*
*To the mirror of Perfection*
*To the most lovely ornament of Nature.*

There is something more to be observed concerning the Dignity of places:

For a Knight being made General of an Army, obtains the title of *Your Excellency*, though but a Lord, Knight, or meaner man by birth.

A Lieutenant-General is, *Right Honorable.*

A Major-General, *Right Honorable.*

A Colloncl is *Honorable*, and we give him the title of *Your Honor.*

A Captain is *Right Worshipful.*

From a Son to Father,
*Your most dutiful, and obedient Son.*
From a Daughter,
*Your loving and obedient Daughter.*
From a Husband,
*Your most affectionate Husband till death.*
From a Wife,
*Your faithful and loving Wife till death.*

From

From a Servant,
*Your most obedient and faithful Servant.*

## *Forms for the concluding of Letters.*

BUt whatsoever happen, I shall be no other then, &c.

I shall endeavour with the best of my care and industry, when ever you desire the proofs of the obedience of, &c.

It could be perswaded that my absence gave you any disquiet, or that my presence could afford you any service, you should soon perceive by my speedy return how much I am, &c.

If I am able to do you service, there wants nothing but that you should command me the employment, there being nothing which I more desire then to witness my self continually, &c.

There being no man who hath a firmer resolution to render you all the testimonies of a willing service, in the quality of, &c.

Let this for the present satisfie you, till I shall meet with some better opportunity, to shew how much I am, &c.

The onely happiness that I expect is, that I may be able to change my words into effects, that I might shew you how much I am really, &c.

I shall now free your patience from reading any more, give me leave ontly to make this conclusion, that I am and shall be, &c.

For every time I reflect upon your great obligations, I am impatient of an opportunity to shew my self; I cannot pass away the unquiet of my mind by any other way, then by seeking ocasions to testifie how much I am, &c.

Be pleased to take this for a real truth from him who hath made an Oath to live and die, &c.

This is the Advice and friendly Counsel of, &c,

And I hope there is nothing shall debar me from continuing for the time to come, what hitherto I have been, &c.

Neither is there any thing that I would omit whereby I might give you an assurance of fidelity to your Commands, as protesting to live and die, &c.

But I desire to testifie to you, rather by words then by discourse, how much I am, &c.

*Sir*, I beg you to accept this testimony of my gratitude, and

my earnest desires to be, &c.

I never reckon up the Catalogue of my friends, but I presently call to mind how much I am obliged to give you this Subscription, &c.

My gratitude is as necessary as my being, and I can sooner not be, then not be most truly, &c.

For I never think of your favours but it renews the remembrance of my engagements to be, &c.

Though I have a very great press and urgency of business at present upon me, yet shall my occasions never be so violent, but that I will have leisure both to be and to tell you, that I am, &c

I shall be contented to be counted ungratefull when I am less, &c.

Sir, if you doubt the truth of my service, I beseech you to make use of that absolute power which you have acquired over me, to oblige my endeavours to all manner of proofs, that I am, &c.

Be pleased as yet to take my bare word till I can give you further testimonies how much I am, &c.

Though I am debarr'd your sight, yet I hope I am not envied the happiness of giving you notice, how passionately I am, &c.

I will lose my life rather, then my resolution to die, &c.

If you knew with what impatience I expect a reply, charity would oblige you to set at rest the disquiet mind of, &c.

My resolution is to possess my self alwayes, &c.

There is none more interested in your contentments, nor more participates in any satisfaction of yours, then he that is by reason as well as inclination, &c.

Could my endeavours take effect, or my vows accomplishment, you should not long reckon me in the number of your unprofitable servants, for I am most assuredly, &c.

Sir, I know your high merits, and the noblenesse of your condition hath much encreased the number of your servants; yet I will say this, that though you joyn them altogether, yet they are not so much as I am, &c.

You may easily know, without being a Prophet, the dear esteem I have for you, and may believe without any further assurance, that I am, &c.

It remains in you to allay the discontent of my mind, by

giving

giving me some imployment in your service, which may witness the passion that I have to maintain the quality of, &c.

Which obliges me in the midst of mine ill fortune to have recourse to prayers, that you would honour me with your commands, that by my obedience to them you may be forced to believe, &c.

Desiring to make you see rather by effects then words, how much I am without complement, &c.

I shall give you new proofs thereof by the continuance of my respects, and the title which I desire to bear of, &c.

For though you may have a more powerful, yet you never can have a more constant and faithful servant, &c.

I shall expect the favour that I may not bear the unprofitable title of, &c.

Neither shall I be contented till I have given you full testimonies thereof, as being, &c.

Desiring nothing more then to live and die, &c.

Though I shall not regard that while it is for your interest, as being one that makes it his publique profession to appear in all places, &c.

Onely be confident of this, that I am more then any man in the World, &c.

For I shall never be capable of apprehending any thing else, but how to testifie my devotion to be, &c.

For she participates very much of that passion which I have to serve you, &c.

In which suit I am bold to write my self, &c.

Among all my felicities I count it not the meanest, the liberty which you are pleased to give me of stiling my self, what I most truly am, &c.

And find occasions more and more to testifie what I am, and shall ever be, &c.

Sir, if you will permit me to imploy my soul thus, you may still enjoy him, who is, &c.

I am preparing to forsake all the affairs of the world to entertain you, and testifie how much I am, &c.

You know very well that I am but a rude Courtier, but my words carry truth with them, while I affirm, that I am from my soul, &c.

## To his Mistress recover'd from an Ague.

*Madam,*

YOu may very well admire, to receive a Letter from one whom long before this time you might have imagin'd to have been dead: a Patient which the Doctors gave over, and who himself acknowledges no Physick could have cured, but that of your fair presence; which carried such a soverainty with it, that my Ague presently left me, and nature in spight of my disease, took strength to her self and rais'd me up in my bed, to make this clear acknowledgment of cure to your Beauty. Madam, I now find my self rid of that distemper, and am perswaded I shall sooner, for the future, suffer under the violence of a Feaver, then of a shivering Cold. I could not but express my joyes to you, with my thanks, hoping that you will take care to preserve what you have again created. Be pleas'd to interest your affection for my safety, and to defend a thing, whom your goodness hath made so dear to you, as to be ever,

*Madam, &c.*

## To his retired Mistress.

*Lady*

YOu carry your eyes like one of those that wear a Veil: not a look of yours but preaches chastity; and you are so confirm'd in a general contempt of mankind, that if Fortune her self should come to present you with a Husband, you would scarce go out of your Closet to meet him in your Chamber. You speak of nothing but Religion and Cloisters, and all your entertainment, is discourse of mortification. Lady, not to dissemble my thoughts to you, I much fear, that a beginning like yours, so full of restraint, will afterwards be followed with a progress of too much liberty; and instead of the precise demureness that you pretend, some Servant or other will read a new Heresie in your face. I shall not at this time send you studied Orations or Protestations. I know some Moons must go about before you will acknowledge the errour wherein you live. For the present I shall onely desire you to take care of your health, if not for your own, yet for the common good of those that love you; of which number he desires to be the first, who presumes to honour himself with the Title of,

*Madam, &c.*

To

### *To his Mistress, being disoblig'd by her.*

LAdy, I did always expect this favour from your ordinary goodness, that I might promise my self that you would have a little kindness for me; 'tis true that I was preinformed of your humor; but I could hardly believe it, or that you would disoblige those that shall do you service and friendship. I would not now complain of you, but that I should give you advantage by my silence that I had not discovered the subtleties of your deceit; which is so malicious, that I had at once stript me both of love and hatred: and I am now impatient till I have acquainted those that yet profess their service to you, how that of all the Ladies I ever knew, you are the most unworthy of affection. In the mean space I beseech you to believe, that those endeavours which you have employ'd to disobliege me, have absolutely taken away my will, and desire to be,

Lady, &c.

### *To his Mistress, acknowledging the kindness of her Letters.*

LAdy, I am no less oblieg'd to you for your Letters then for your entertainments, & though I have not judgment enough to censure their goodnes, I am not so unfortunate, as not to taste of their sweetness; I must entreat you to believe me, and not to forbear to make me happy with them: You know not but that I may be- come a Ciceronian, being instructed by your eloquent Copies; which if I cannot reach to my self, I will at least shew them to those, that shall render them excellent by their imitation. For certainly, without flattery, all nature had need put her self into action, to find out your equal. Lady I do with al seriousness acknowledg, that it is too great an ambition for me, either to stile my self your Scholar, or your Servant.

### *To excuse to his Mistress his too easie believing of false Reports.*

LAdy, I am impatient till I see you, that I may between your hands abjure all false opinions. Onely be pleas'd so to dispose your self, that you may accept of my recantation. By my

last letters, you might perceive that I had let in some false reports had almost poison'd the fair soul of my belief: but as soon as I receiv'd the characters of your hand, and perus'd the simplicity of that naked truth, wherewith you put my suspicions to flight, I soon came to my self. I was ever confident, whatever false rumour fondly divulg'd, that a person of your noble deportment, knew how to preserve your self in the greatest contagion; and that ye could run no other peril in those adventures, but that of being importun'd. You expect in your Letter some wise conjectures concerning me; I perceive we were both tainted with the same imperfection. Lady, such jealousies, though they are dangerous if dispers'd, yet are the greatest confirmations of mutual love. It was no great matter which of us chang'd our opinions; It was no great matter which of us chang'd our opinions first. The thick breath is now gone off from the clear Crystal of our then blemish'd affections. I assure you now, that I have suffer'd my self to be perswaded by your Reasons; as for your Objections, they were not worth the confuting. Lady, you see, how easily I am cured of this sickness, being wholly dispos'd to believe and obey you; and to be to the uttermost of my power,

*Lady, &c.*

## *To his Mistress thanking her for the acceptance of his Service.*

*Lady*, I am now at last in part perswaded, that I have now two the best fortunes that the earth can afford me; the possession of our vertue, and of your favour. You may say, this language is very fair, & that my friendship speaks like love. I have no other answer to return you, but that as you gain hearts, you have found a way to enter into them, and see what affections they produce. Let me therefore intreat you to behold the violence of my devotion, and since I do entitle you my Goddess, be pleas'd to express your self by the effect of so fair a name, in accepting the heart more than the hand, and prizing the character of my sincerity above the value of my oblation. Certainly I should be the most unfortunate among the living, should you be a severe censurer of my works or words; in both which there is neither power nor eloquence: but had I the one

or

or the other in a perfect degree, I should never be able to shew you, as I would, the desire that inflames me to serve you, and to be

*Lady your, &c.*

## *To his Mistress, desiring her Picture.*

*Madam,*

I Hope that you will not take amiss the Request that I do now make to you; that you will please to give me your Picture, knowing that I esteem the original more then any thing in the world. That fair Body enlivened with so much sweetness and perfection, I hold in so great veneration, that I pant after the shadow thereof. Be pleased therefore to ease my impatience by the grant of this favor, assuring your self that I shall place it among the greatest happinesses that could ever befal,

*Madam, Your most humble Servant.*

## *The Reply.*

*Sir,*

THE Request that you make to me, to give me your Picture, is so obliging, that I am constrained to give my consent; not at all wondring that you have before your eyes the Image of a person that admires you so much. Be pleased to believe this for a truth, in recompence of that favour, which I bestow on you, as also that I shall ever continue to be,

*Sir, Your most humble Servant.*

## *To his Mistress, desiring a Lock of Hair from her.*

*Madam,*

YOu need not wonder at that servitude, to which you have reduc'd me; 'tis so pleasing to me, that I do now request from you new chains, by the gift of a Bracelet of your Hair, to tell you how much I shall esteem this favor, your treshes my love are onely capable. And as you have the knowledge of my Request, so I shall leave you to think of answering my desires, and also of the passion which I have to serve you, being more then ever,

*Madam,*

*Your most humble and obedient Servant.*

*The Reply.*

*Sir,*

YOur deserts have wrought so strong a perswasion in me, to consent to the favor which you request of me, that I send it you in this Letter; I shall not impose on you the silence which you ought to keep in this matter, knowing that your discretion hath prevented my commands. It suffices me to put you in mind, that as these are no common favours, they requisite secresie from those that receive them. I suppose that you will not forget your self in this particular, while you remember that I am,

*Sir,*

Your most humble Servant.

*To his Mistress, an Acknowledgement, for being belov'd by her.*

SHall I pass over in silence, Fairest, so excessive a happiness? or shall I publish it, to render it more great? I know my silence will honour it most, but by making it known, I shall render it more glorious, for in telling it abroad, I shall eternize the memory thereof. Therefore shall my mouth be always open in the extolling of your favour, my mind wholly taken up with thoughts of you, and my soul always admiring its most perfect object, blessing the day of my birth, for being happy in yours. Your Death shall be my Tomb, desiring no other honor or glory while I live, but the title of,

*Madam,*

Your most faithful Servant.

*A Lady to her Servant accusing him of Inconstancy.*

*Sir,*

THey do always tax our sex for being inconstant, but I must now apply that fault to you, I say to you, whose Oaths did give so great a testimony of your fidelity, that I durst not doubt them for fear of injuring my self; though the wind was always the bearer of your love, and not your love, for that you never

never had; so that if I blame my self for having believ'd you, I shall praise my self hereafter for imitating you; though with some trouble, that I was not your example, for it was most reasonable, that I should have preceded you, as being your Mistress, though now

Your Servant.

## *To request a Favour from his Mistress.*

*Madam,*

YOu bestow your favours with so much bounty, that though I am averse to beg them, yet the sweetness of your courtesie leaves me no other shame, then that which proceeds from my inability of return. I do not use to value the services which I perform to my friends, but you are pleas'd to put such a rate upon them, that I have no other way left, but to vow that with all respect, to solicite yours long as I live. Believe me, *Madam*, you have entertained my services so nobly, that I stand in fear of a propension to make motions to you, and to remain still an importunate Beggar, till I have ty'd you into a necessity of yeelding to my Request. Though I wanted, could I bargain the advantage of being esteem'd, and beloved by you, as is the highest flight that my ambition covets.

## *To his long absented Mistress.*

*Madam,*

I Cannot but deplore my misfortune, that Cameleon like, I live onely on the *Idea*; all the support of my frail life having been for this twelve moneths only, from imagination. I protest *Lady*, those four Letters which I receiv'd quarter after quarter, have with much ado kept me alive; the last you directed to me, being so short, as if you had confin'd me to the extremity of so thin a diet, that your most despised Lovers might in my pittiful Picture, read to themselves Lectures of consolation. *Lady*, I know at the best, that absent persons cannot entertain themselves but by Letters, yet by as woful experience I find, that there is but small pleasure to hear thus so far off from one another, as we do. For my part, I cannot but complain, and I think I have

have more cause than any man living; you know the reality of this my expression: believe me, you have expos'd me to such extremities, that I am now resolved to approach you, and to write no more, but act what I have been accustom'd to protest, how perfectly I can be,

*Madam, &c.*

## *To his Mistress upon the death of her Brother.*

LAdy, The continuance of your melancholy having touche me so far, as to make me partake of your griefs, wonder not if you receive these undeserved lines from me, which I hope will wipe away your tears, if you consider him that intreats you to be pitiful to himself; if not, to his youth. Believe me, Dearest, my sorrows for your self carry more reason with them, than yours for your deceased Brother, which can have no other pretence then custome, and your good nature. Pardon me if I tell you freely, that if you do not decline your grief, I shall abate of the belief I had of your spirit. I know well that the loss of Friends must needs touch us; nor would I remove the sense of mourning, but the errors: not the tribute of tears, but the superfluity of them. For though we must give something to nature, let us not take away all from reason; neither doth Nature so much as Opinion prevail over us in these extreams of sorrow. Believe me, Fair one, sorrow hath pluck'd you too near the grave, that should you look in your glass, you would already conceive your self there: for never did tears deal more cruelly with any then your self, seeing they have mixt at once two of the fairest things in the world, the clearness of your complexion and beauty. Judge therefore, whether I have not as much cause to lament with you, as to write to you. At least I hope you will of your sober thoughts, to consider a little of him, who with tears intreats you to consider of your self, as being

*Madam, &c.*

## *To her Servant accepting her service.*

SIR, Since you can so well express your affection to one that needs it, I could not but let you understand how you have prosper'd; with Justice enough you name your self a

Friend,

Friend, yet in my opinion you might invent some more significant word, though it were to stile your self a Lover, for you have already given me such real testimonies of your affection, that I dare entertain you in such a quality. I only wait for a favorable occasion, which may for my excuse, witness the dear and glorious marks which you gave me of your love and account of me, and how much I am already,

*Sir, &c.*

*The Answer.*

LAdy, I am no longer able to keep my words from letting my heart fall upon this paper: your Letter having won me to you in such a sort, that I have no power over my self but what you leave me by the joy I have entertain'd from your lines, having not yet restor'd me to my reason; this may seem strange to you, but I assure you, I find no other reason to be contented to live, but as you are still in the world; and I am therefore onely bound to preserve my self, because you are unwilling to lose me. Your lines sweetly invite me to give you a visit. Faireſt, if you will have me to endure your presence, take some more humane form, and appear not in that palace of splendor, till I forget what you are, and never cease to do you continual acts of reverence; and when I should speak to you, should overflow with prayers and thanks, conceiving that I may have fortune from others, but glory from none but you. Let me intreat you therefore, when I approach your favors, that you would give them but by rule, and distribute them by measure, that he may not be too far transported beyond himself, who is,

Lady, *&c.*

## From a Lady consenting to her Servants Requests.

SIR, *I must not wish you good without endeavouring to do it, as far as my weak endeavours will permit me: I have so many obligations that I remain unmovable, so that you may be assur'd, if sun can love your self, that you need not to doubt of my endearments to you. Sir, though I cannot be regu-*

lar

*lar in observing complements, I shall never be negligent in necessary duties; and so often think of you, that you need not to sollicite my thoughts. True friendship is always attended with remembrance, and they that can forget were never truly in love. When we fix upon a worthy object, we should resemble the Covetous, who have no less care to conserve, then to heap up treasure. All that for the present I shall request you is, that you would be more bold to employ me, and think if I want a memory to accomplish your desires, that I am then on my death-bed. This is the assurance you may expect from her, who is*

*Your, &c.*

## To her Servant, resolving not to Marry.

SIR, *I am not yet in the mind to change the blessedness of my Liberty for the Purgatory of Marriage; you tell me a Wife is the wealth of the mind; you must except all, all jealousies and dislikes that may happen; Then that she is the welfare of the heart, 'tis so when her youth with beauty, her wit with vertue, have that happy agreement between themselves, so, as to command the affections. But Sir, you are not to learn, have left most of our sex; It were a sin to pry further into their imperfections; the terms you write on being so extreamly opposite. But if I am not deceived in my reading, the learned express, that they weaken the strength, confound the business of our life, empty the purse, with a thousand other feat qualities, which when I meet you next, you shall be sure to hear of. Till when, wishing you the continuance of that quiet, wherein you boast your self to live, I decline this theame of your wiving Letter till our next visit. I bid you farewell, and rest*

*Your, &c.*

## To his Mistress, Sick.

Madam,

*THough the most fair envy your beauties, & the most perfect your merits, yet are they silenced by your charms; nay, sickness it self is render'd captive by the puissence of your allurements;*

*mes, though if it wound you now, it is but with the wounds that you have made, and doubtless is hath sciz'd on you, hoping that by possession of your fair body, it may both change its name and nature, so that it is pardonable, both for its love, and for its subtilety. Neither do I believe that it is you, but your rigour that it aims to destroy, be you less cruel, and the disease will assuage; otherwise you will be in danger of your life. Though doubtless the consideration of destroying so many marvels, will stop his designs. Death sometimes make use of love against us, so that he will have a care of your life, as of his keenest weapon wherewith he brings us men under his command, making us willing to yield to his stroak, as the refuge of that misery into which your cruelty sometimes throws us. This I know by experience, as being your Slave.*

## To his Mistress, despairing of her Favour, though unjustly offended against her.

Madam,

*WHat avails it you to make me feel your Thorns, when I have gather'd your Flower. Why do you blame in words, him whom you have honour'd in effects and blame him without cause, who cannot praise you but unjustly; moderate your severity, seeing that it offends you more then it hurts me. I have protested a thousand times that I never was faulty, as you thought me, though it was to no purpose, you believing otherwise. It suffices for my satisfaction, that I know the truth, and that I have essay'd, all the ways in the world to make you understand it, though in vain. Adieu most fair, but yet too cruel. If you leave me triumphing over the most worthy subject in the world, I leave you vanquish'd by a more faithful Lover.*

## A Letter of Consolation to a Mistress, upon the death of her Servant.

Madam,

*I Believe that if you have been the last who have understood the death of your Servant, that you will be one of the first, and indeed the only person, who will in your soul celebrate the*

the sad remembrance of him, a much longer time than any of his Friends; not that his merit doth oblige you, for I well know that all merit loses its esteem in your presence, being so perfect as you are; nor your Piety, though it be a thing natural to you with your other vertues; but only his love, and constancy, as being both equally incomparable. Neither do I believe, that either of these do oblige you at all, for though his love were very great, that could not be otherwise, seeing you were his object, no more than his constancy whatsoever it were, so that to say the truth I know not what can urge you to bewail his loss, unless it be the goodness of your inclinations, being as mild and sweet as you are, fair, and consequently, full of Piety. I should weep my self, for having the least thought to condemn your tears, yet give me leave to believe, that when you remember that the fires proceeding from your eyes did help to consume his life, it would make them weep for sorrow. Now what punishment will you impose upon your beauty, if there be nothing in you that hath pursuit of the millions of pains which he hath endured for your sake: Certainly you ought to suffer shipwrack in the Sea of your tears, unless the God of Love have need of you for one of his Altars. Since you are the only Idol, to whom all mortals will present the sacrifices of their servitude. And as for my self, who have undertaken to succeed to the merits and constancy of your deceased Servant, I will not give assurances in words, for deeds themselves shall always be my sureties. Dry up your tears, stop your sighs. I summon you to this duty, in the behalf of Reason it self, knowing that his Commands are to be obey'd. Madam, when I first put pen to paper, I had a design to comfort you, but knowing the greatness of your resolution against all sorts of accidents, I chang'd my intention, to assure you of the love and servitude that I have vow'd to you, under the title of,

Madam,

*Your most humble Servant.*

## Letters.

SIR,

I Know 'tis to no purpose to dispute of Civilities with you, who live in the light of the world, and are so well stor'd with the best words to express them. I know too well that the excel-

excellency that dwells in you, begets at the same time desires to preserve, as well as to acquire your favour. I have but one grief, that I have not soul enough to judge of those perfections that dwell in you, which though I can never attain rightly to conceive, yet I am confident, no man can honor them more, so that should you call me your Idolater, you could not strain a word that could so rightly, as that, express my respects toward you. Sir, Complements are very rare with me, and therefore I request you to believe me, when I say, that they must be very strong cords and dangerous commandments that shall remove me from your service, I know I can never deserve such violent proofs of my obedience: it shall suffice me that I doubt not of your love, as being,

Sir,

*Your most devoted Servant.*

## To his Absent Friend.

SIR,

IF I thought Fortune could be so much our friend, I should request her to make us inseparable, that I might be no more oblig'd thus to write; since the entertainments that distant friends do give and take by Letters, is but a picture of those between persons presents: for to say the truth, a Letter is but a Copy of that, which makes us more curious of the original, a Glass that shadows to us stronger desires to enjoy the person that is absent. The very lines I receive from you, carrying with them the effects of joy to hear from you, and of a passion to be more near you, that I might not still be forc'd to write that to you, which I would willingly protest, and find occasions more and more to testifie what I am, and ever shall be.

## To his Friend complaining of Neglect.

SIR,

THE friendship which you have promised me, and the service which you have protested to me, force me now to demand the reason of your silence. I question not but that you will want no excuse to plead for your self: But I entreat you to

*to believe, that unless they be very lawful, I shall not cease to complain of you. You do well to lay the fault sometimes upon your urgent occasions, sometimes upon the indisposition of your body: but all this is no satisfaction to me. Confess but your fault, crave pardon, and you shall have it presently granted. This is the way to preserve eternally the friendship of*

*Your most humble Servant.*

## *The Answer.*

*SIR,*

YOu do me so great a favour in complaining of me, that I am constrained to give you thanks, instead of taking the least offence at you. This is not because I want excuses to authorize my silence, but the interest that you have in me, which makes me to condemn my self, resolving hence forward, that you shall rather complain of my importunity then of my sloathfulness. Which is the protestation of

*Sir,*

Your most humble Servant.

## *Return of Thanks.*

*SIR,*

I Protest that you have obliged me with a Favour, and that so perfectly, that I must be your Debtor all the dayes of my life. I wish that an opportunity would offer it self for you, to employ me in your service, that I might testifie to you, that since your favours are so extreamly high, there is no extremity which I would not undergo to requite them. This is no complemental discourse, my heart dictates to my Pen all that which I write to you, assuring you once more, that I will long bear in vain the title of

Your most humble Servant.

### *The Answer.*

*SIR*,

I must complain of the excess of your civilities and curtesies, since our interest consists in a reciprocal friendship. You thank me for curtesies receiv'd from me, as if I were not oblig'd to do them, accustom not your self to such kind of Phrases, and believe that the Language of Complements is unknown to friends. I am in the number of them, and moreover,

*Your most humble Servant.*

## *To desire a Curtesie.*

*SIR*, The fame of your generosity, hath given me the boldness to require a favour from you, to disintangle me from a business, the success whereof depends much upon your authority. 'Tis true, that I never had the honor to be acquainted with you. But though this be my particular unhappiness, I hope that you will not make any excuse to refuse me the Curtesie which I desire from you, not doubting but that in some other matter I may have the honour to make my self known to you, rather by my services then by my name, since your descent obliges me to remain,

*Sir,*

*Your most humble Servant.*

### *The Answer.*

*SIR*,

I have done all what you required of me, with a great deal of satisfaction, and little trouble. Prepare your self to impose new commands upon me, that you may not let the passion which I have to serve you lie idle, and you shall discern by my obedience, that I take delight in nothing more, then in making my self appear in all places.

*Sir,*

*Your most humble Servant.*

### *On the same Subject.*

*SIR*,

ALthough I am the most unprofitable of all your Friends, yet am I none of the least willing to serve you, and from thence I take the liberty to desire you, to give me a meeting. All that I can say for the first acknowledgement of this favour, is, that I shall eternally remember this favour; and that if I cannot meet with any opportunity to requite so great a kindness, I shall bear my sorrow for it to my grave, together with the title of,

*Your most loyal Servant.*

### *The Answer.*

*SIR*,

WHen you desire any service from me, I entreat you to consider whether it be in my power to perform it: that I may be more bold to encounter the blame which my unhappiness oblieges you to lay upon me. You shal command, when you please other proofs of my willingness to serve you, desiring nothing more then the title of,

*Sir*,

*Your most humble Servant.*

### *To congratulate the good Fortune of his Friend.*

*SIR*,

IF you knew how acceptable the news of your good fortune is to me, you would not doubt, but that the joy which surprises me for the same, is equal to yours. Truly I cannot add any thing to it: since it proceeds from the friendship which I have vow'd to you, which is not commmon since your merit is the object. I would tell you more, if the excess of my joy would give me liberty. It suffices me to assure you, that my content cannot equal the passion which I have to serve you, as being,

*Sir*,

*Your most humble Servant.*

*The*

## *The Answer.*

*SIR*,

I did always believe that you were of so generous a spirit, that you participate in my concernments, But I perswade my self at the same instant of time, that you doubt not of my willingness to serve you, that *I* may in some measure merit the effects of your noble disposition. This I am urg'd to, not being able further to requite the continual proofs, which you give me of your good will towards me. I entreat you to esteem this for an undenyable truth, as being from my heart and soul.

*Sir*,

*Your most faithful Servant.*

## *To his Accomplish'd Friend.*

*SIR*; If I have hope to be known to after ages, it must be by the honour of your acquaintance; Your reputation at this time, being so just and so general, that 'tis become a verity wherein the Wise agree with the Vulgar. Pardon me *Sir*, if I presume thus to prevent your commands, by this early showing you my ready inclination to obey them: But I am content that you should give it what name you please, provided you judge well of the effects of my duty, and do me the honor to believe that I am,

*Your, &c.*

## *To his Learned Friend.*

*SIR*, All the riches both of Nature and Art dwell in you, and are of such force, that I acknowledge my inclinations to serve you, carry with them immortal reasons, your discourse being so grave, and solid that they cannot be sufficiently listen'd to, for the edification of men that have seen four ages. And for your Letters, in what stile soever you write them,

they are always pleasing, if not, most admirably profitable; as if your Spirit had been employ'd from your youth, in perswading of Princes, or instructing of Embassadours. When your Lines are serious, they strain not; when familiar, they are without neglect: like beauties that appear in all fashions, yet allure, whether neatly drest, or carelessly plain. Pardon me *Sir*, if I lay open my naked soul before you in this simplicity of my acknowledgements, you having so absolutely purchast both my thoughts and affections, that I must need ingenuously confess, that I have nothing left, but to assure you Sir how much I am,

*Your, &c.*

## To his Friend at Court.

SIR,

*YOU seem to have so perfum'd your self with the sweetness of the Court, that you cannot admit of the profuseness of a Village. Such a rudeness is the errand this Letter carries with it; but be pleas'd to accept of it, as you know the hight of my ambition is bounded in such rural presents; neither should I dare to presume thus, were I not perswaded that you allow me this liberty, which otherwise I should never take. But I am confident you delight to gratifie me, and to do me the same good that I wish to you. If you desire to know the cause of such extraordinary boldness in me, I beseech you to believe there is no other, then the great affection I have to serve you, and to be,*

*Sir, &c.*

## To his Friend, upon the renuing of their Correspondence.

SIR, *To be separated from a man so dear to me as your self, I do believe I could not live in the fortunate Islands, and having till I embrace you no other way of traffick but by Letters, I am extreamly angry with my self, that you have prevented me in renuing our old correspondence. Though I must acknowledge there is some justice in it, for since you were the first that broke it, 'twas fit you should be the first to reestablish it: I write thus of the honour of your favour, assuring you notwithstanding that I could no way deserve it. Therefore Sir, give me leave to beg your pardon for my neglect, if I were*

*were guilty, which I shall never be in any thing that concerns you: and to make it more clear to you, I never ceas'd to honour you; but onely not to express it, was like a secret fire not quench'd but cover'd, which became the more violent when it had less liberty to appear; Wherefore Sir, be confident, that I shall make you see upon all occasions, for what is just that I will never be less then I am*

Your, &c.

## A Familar Return of Thanks.

SIR,

*THis negligence of my stile be pleas'd to esteem one of the marks of friendship between us. Gratitude is one of a poor mans vertues. This is the best Rhetorick you could expect in so few Lines, and so I would renounce the world, and all its promises, if a mortal could do so, to express my self but truly thankful to you for your exquisite favours. The expedition of of this messenger would permit me no further as this time, but onely to set my hand to this protestation, that I love you exceedingly, that I honour you, and am as much as any man can be in the world,*

Your, &c.

## To his Friend, inviting him into the Countrey.

SIR, *I will not send you studied complements, I know you are born in a Country of good words; I am here among Thorns and Thistles, among people that are naturally afflicted with dulness, and dream in the best company, such as can give no other reason for their silence, but that they are entreated not to speak, insomuch, that you may walk our Village, and hear nothing but whistling; and which is a miracle, our Coridons are here arrived to such a height of wilful ignorance, as if they held their Lands by no other Tenure, but that of never speaking to the purpose. I should be quite out of heart, if I had not your promise to relie on, that you will suddenly give me a visit, to witness what I am like to suffer this long vacation, except I enjoy your company; I wait for you as for a blessing, and if you come not hither next week, I proclaim to you, that I am no longer,*

Your, &c.

## *To his sick Friend.*

SIR, The news of your sickness hath so alter'd my health, that I may count my self a sharer in your misfortunes. Really it hath so much griev'd me, that the sorrow which I sustain, is more then the fever which you endure. Do you therefore take courage, if you will that I should be in good health. You know how much I am interested in your concernments. In a word, I assure you, that if you do not quite your bed, I shall be forc'd to betake my self to mine. These are the absolute protests of,

*Sir,*

*Your, &c.*

## *A Letter of Resolution.*

WHY thus in *Cynthia*'s sports do you delight,
And take from Loves all their due and right;
Yield brightest, and his sweetest pleasures try,
Whose fires in funeral flames can onely die.
May I not live, if all things plead not sin?
I wonder what strange fear doth keep thee in.
Though with *Diana* thou dost seem to vie,
Trust me, thy face, doth give thy words the lie;
More fit for *Venus* thou then her wilt prove,
There's no Religion, sweet, but that of Love.
Were the Gods kinde, and to my love agreed,
With eyes unwilling thou these Lines should read.
When shall I thee embrace intranc't, and lie
Languishing wrapt in Loves sweet extasie.
If Arts will not avail, then Arms Ile move,
And so my longing bosome force thy love,
Yet us Loves warfare better will become
So fit breathings best please love, not the fierce Drum;
If that thou wilt I can more gentle be.
Lay shame aside, and yield thy self to me:
Either thy self into my arms resign,
Or I must fall, for I have vow'd thee mine.

To

## *To his Mistress, desiring Enjoyment.*

TEll me cruel fair one, why,
When I ask you still deny;
You thereby unkind do prove,
Both to Nature and to Love;
Nature when she gave that eye,
That hand, that lip, that majesty:
Surely then she did not mean,
Her riches should be onely seen,
And not enjoyd; were not each sense
A Sharer of your excellence?
She'd wrong herself, and so destroy
Mankind by making you so coy.
Oh then yield, and let me find
That y'are thankful if not kind;
*Cupid* in your bosomes snow,
Losing his Shaft, unbent his Bow;
And woo'd his Mother, since he shot
So long and wounded not.
Your eyes henceforth might be his Darts,
With which he slew so many hearts,
She did; but with all gave you skill
To heal again, as well as kill;
She gave your eyes power to enflame
A breath with all to cool the same:
You are unjust to use that breath,
To be a Sentencer of death;
Nay, you are impious, if you are
Less merciful then you are fair;
And by denying needs must grant.
That you are proud or ignorant.
Where Women truly know their price,
'Tis pride not vertue makes them nice.
Let us *Luciuda* henceforth twine
With close embraces. Let us joyn
Lip unto lip, and reap the pleasure
Of true Lovers without measure;
Tell our Loves are by wonder grown

From two bodies into one,
Yield *Lucinda* thy consent,
That from our true and just content;
Others may a perfect rule obtain
How they should love, how be belov'd again.

*Thus she striveth to indite,*
*That can love but cannot write.*

In every Line, here may'st thou understand,
That Love hath sign'd and sealed with his hand.
These cannot blush although thou dost refuse them;
Nor will reply, however you shall use them.
O modesty! dist thou not me restrain?
How would I chide thee in this angry vain?
Pardon me dear if I offend in this,
With such delays my love impatient is.
I needs must write till time my faith approve,
And then Ile cease but never cease to love.
Tears, thou know'st well my heart cannot abide;
How I am angry when I least do chide:
Too well thou know'st what my creation made me;
And nature too well taught thee to invade me.
Thou know'st too well, how, what, and when, and where,
To write, to speak, to sue, and to forbear;
By signes, by sighs, by motions, and by tears,
When vowes should serve, when oaths, when smiles, when prayers.
If any natural blemish blot my face,
Thou dost protest it gives my beauty grace;
And that attire I'me used most to wear,
That's the most excellent of all you swear.
Or if I wake, or sleep, or stand, or lie,
I must resemble some one Deity.
But Sweet *Diana* what strange fears have I,
That am confirm'd how men can swear and lie?
As with an ague I do shiver still,
Since to this paper first I set my quill.
What blots so e're thou seest, my tears did make;
And yet these tears do weight of words partake.
If I do erre, you know our sex is weak,
Fear proves a fault when Maids are forc'd to speak.

Could

Could I my ſoul into thy breſt convey,
It might like purity to thine diſplay.
I ſhould not then come ſhort of any trick,
Which makes thee prettily appear love ſick;
But all my thoughts are innocent and meek,
As the chaſte bluſhes on my Virgin cheek:
For till this bluſh, I never did eſpy
The nakedneſs of an immodeſty.
Diſguiſe not love, but give thy ſelf to me,
I cannot write, but I could die for thee.

## *A Letter from a Lady with Child.*

WHen thou doſt ſee my Letter, doſt thou know
Whether 'tis my right hands Character or no?
Why ſhould I write, I feel a preſent fear,
That I muſt write more then a Maid ſhould dare.
Oh! ſhould I make it to my mother known,
Needs muſt it make m'aſham'd what thou haſt done.
No outward ſymptome ſhews my grief, yet I,
Writched, paſt help of any medicine lie.
Think but how weak I am, when I ſcarce theſe
Can write, or turn me in my bed with eaſe;
How I do fear leſt that my Nurſe ſhould ſpie
One Letter interchanging coloquie.
Then haſtily I leave my words half fram'd,
My Letter ſtraight is in my boſome cramm'd;
The name of Marriage with ſhame abaſh'r,
My pale wan cheeks with glowing bluſhes quaſh'r.
Fond man what glory haſt thou won,
Or praiſe, a Virgin thus to have undone?
As once an Apple did *Atlanta* ſeize,
Th'art now become a new *Hippomanes*.
O be not angry quiver-bearing Maid,
That I'me loves patiently by youth betray'd,
'Tis now too late, let thy rage be exil'd,
And ſpare the Mother of, but for the Child.
He had a face and years too fit for play,
A treacherous face that ſtole my heart away.
Who whil'ſt I ſung for Love is all things mind,

Upon

Upon my amorous lips did kiſſes bind
Both them, and each part elſe did pleaſe him well;
But chiefly when to loves choice ſports, he fell;
But whether hath my Pen tranſported me,
Thus to diſcourſe to th'Queen of chaſtity.
Sweet *Sir*. You ſware by theſe ſame breſts of mine
To me, and by the thrice three Maids Divine,
You'd celebrate the Himeneal rites,
And in my arms ſpend all your youthful nights.
This was a Language you were us'd to ſay,
When we were acting our delicious play;
And when of me your laſt leave you had took,
You ſware an oath upon my lips, your book,
That you would back return with winged ſpeed
To ſave my name from ſcandal of the deed,
With patience *Sir* your coming I attend,
Until you come receive theſe Lines I ſend.

## *A Perſwaſive Letter to his Miſtreſs.*

SWeeteſt, but read what ſilent Love hath writ
With thy fair eyes, raſt but of Loves fine wit,
Be not ſelf will'd; for thou art much too fair,
For death to triumph o're without an heir;
Thy unus'd beauty, muſt be tomb'd with thee,
Which us'd lives thy Executour to be;
The Flowers diſtill'd, though they with Winter meet
Loſe but their ſhow, their ſubſtance ſtill is ſweet.
Nature made thee her ſeal, ſhe meant thereby:
Thou ſhouldſt Print more, not let the Copie die;
What haſt thou vow'd an aged Maid to die?
Be not a fool; Lovers may ſwear and lie.
Forſwear thy ſelf, thou wilt be far more wiſe
To break an oath then loſe a Paradiſe.
For in the midſt of all Loves pure proteſting,
All Faith, all Oaths, all Vows ſhould be but jeſting:
What is ſo fair that hath no little ſpot;
Come, come thou mayſt be falſe yet know't it not.
I wiſh to you, what hath been wiſh'd by others,
For ſome fair Maids by me would have been Mothers;
Pardon me not, for I confeſs no error;

Caſt

Cast not upon these Lines a look of terror,
Nor vainly Lady think your beauty sought
For these instructions are by Loves self wrought;
*Venus* her self my Pen to this theam lead,
And gives thee freely to my longing bed.
I saw thee in my thoughts fair beauteous Dame,
When I beheld thee with the eyes of fame
I lov'd thee, ere I saw thee long ago,
Before my eyes did view that glorious Shew.
Imagin not your face doth now delight me,
Since seen, that unseen did invite me.
Believe me, for I speak but what's most true,
Too sparingly the world hath spoke of you;
Fame that hath undertook your worth to blaze,
Plai'd but the envious Huswife in your praise;
'Tis I will raise thy name, and set thee forth,
Enjoy thy riches, glorifie thy worth;
Nor with vain scribling longer vex my head
To fancy love, but leap into thy bed.

## *Best Wishes from a Lady.*

*Most worthy SIR,*

Unto your Noble blood
'TIS no adition to think you good,
For your demeanor bears that equal port
Y' have won the love, not envie of the Court;
Having observ'd the forms and laws of state;
Gaining mens emulation not their hate.
With such a noble temper you divide
The difference 'twixt formality and pride;
Thus your indifferent actions are as far
From being too common, as too singular.
Whilst in your nature those two Suns arise,
The attributes of beautiful and wise.
Give me now leave, to wish that you may be
As clear from others envy, as y'are free
From the desert. But here I must not cease,
May no rude chance invade your blessed peace
To your chast thoughts, I wish as chast a mate

Blest

Blest in her dower, in beauty fortunate:
May all the happiness Heaven can confer,
Be acted on your lives fair Theater.
*And* may I live to see you thus possest
Of these good wishes, that flow from the best
*Of your most entire Servant:*

## *A Letter of Acceptance from his Mistress.*

I am not angry, wo can angry be
With him that loves a Mistress? Love is free;
But you have further aim, and seek to do,
What *Jove* defend, I should consent unto.
I know that too much trust hath damag'd such
*As* have believed men in their love too much.
*Leda* when she ne're dreamt of God nor Man,
*Jove* did surprize her, shaped like a Swan.
But you'r a Wag, I'me certain by the signes
You make at Table in the meats and wines;
How you can wanton, when your eye advances
It's brightness against mine, darting sweet glances;
How you can sigh, yet by and by can grace
With an angelick smile, your cunning face?
You are too manifest a Lover. Tush,
At such known sleights I could not chuse but blush.
Yet am I not incenst, could'st thou but be
As loyal, as th'art amorous to me
In the loves just ways; for if thou seek'st to climb,
My wisht for bed, at the appointed time;
When Saffron *Hymen* hath concluded quite
Such covenants as belong to th'nuptial rite;
I shall interpret kindly every sign,
And moralize them in my being thine.

## Taffy *to his Mistress.*

MOdest Shentle, when her but see
The great laugh her made on me,
And fine wink that her send

To

To her, came to ſee her friend;
Her could not ſhuſe py Cot apove,
But was intangle in hes love;
A hundred oftimes her was about,
To ſpeak to her, and have her out:
But her peeing a Welſh man porn,
And therefore was think her would her ſcorn;
Was fear, put think nothing better,
Then put her love into a Letter;
Hoping her will not ceptions take
Unto her love, for Country ſake.
For ſay her be Welſh man, what ten?
By Cot they all be Shentlemen;
Was deſcend from *Shoves* none Line,
Par humane, and par divine;
And from *Venus* that fair Coddes,
And twenty other ſhentle Poddies.
*Hector* ſtout, and comely *Paris*,
*Arthur*, *Prute*, and King of Fairies,
Was her none Coſin, all a kin,
We have the *Powels* iſſue in.
And for ought that her can ſee,
As cood men as other men pee;
But what of that, Love is a knave,
Was make her do what her would have;
Was compel her to write the rhime,
That ne're was writ before this time;
And if ſhe will not pitty her pain,
As Cot ſhudge her ſoul ſhall ne're write again.
For Love is like an ague fit,
Watching poor Welſh-men out of her wit,
Till by her anſwer her do know,
Whether her do love or no.
Her has not pin in *England* long,
And con no ſpeak the Engliſh tongue,
Put her is her friend and ſo her will prove;
Pray ſend her word if her can love.

# Superscription for the *Drolling-Letters*.

*TO the most gracious Queen of my Soul.*
*To the most illustrious Princess of my Heart.*
*To the Countess Dowager of my Affections.*
*To the Lady of my Conceptions.*
*To the Baroness of my Words and Actions.*
*To the Spring Garden of all pleasure and delight.*
*To the Peerless Paragon of Exquisite Formosity.*
*To the thief of my Heart and Affections.*
*To the Empress of my thoughts.*
*To the Lady, and Mistress of my thoughts and service.*
*To the Lilly white-hands of my Angelical Mistress,*
*These presents.*
*To the Compleat Mirour of Beauty and Perfection.*
*To the ninth Wonder of the World.*
*To the most Accomplish Work of Nature, and the Astonishment of all Eyes.*
*To the Fair Murdress of my Soul.*
*To the Rose of pure Delight.*
*To the Choise Nutmeg of Sweetest Consolation.*
*To the Most Flourishing Bud of Honour.*
*To His Most Sacred Angel, Mistress &c.*
*To Her who is Day without Night, a Sun full of Shade, a Shade full of Light, Mistress, &c.*
*To the Atlas of her best Thoughts and Affections, Her Dearly beloved* M. L. Broom-man in

*SOUTHWARK.*

*These.*

*Sub-*

## *Subscriptions.*

MAdam,
*Your Gally, Gally, Gally-Slave.*

Madam,
*Your Always burning Salamander.*

Madam,
*Your Continual Martyr.*

Madam,
*Your poor Worm, that must of necessity die, if trod upon by the foot of your disdain.*

Madam,
*Your Captive, willingly fetter'd in the Chains of your beauty.*

Madam,
*The Vassal of your Severest Frowns.*

Madam,
*The Most Loyal Subject to Your Imperial Power.*

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MOCK-

# MOCK LETTERS
## And
# Drolling Letters.

## A Souldier to his Miſtreſs.

Madam,

*I Have now left the bloody Banners of Mars to follow Cupids Enſigns. Though I muſt now confeſs, the latter to be the ſeverer ſervice: for under the one we onely get broken Pates, under the other wounded Hearts. There we have pay and plunder, here we have neither. But from whence ariſes all my trouble? 'tis from you* Madam, *who like* Jone *of Arquez are riſen up to terrifie me in the midſt of all my conqueſts. For alas! the aſſaults of your eyes have ſo alarum'd my breſt, that it is in vain for me to think of repoſing by day, or ſleeping by night: Oh! that you would make an end of the War, and come and take me in my own Quarters. Otherwiſe I muſt be compell'd to bring my ſcaling ladders to force that Latham-houſe of Beauty, which is your fair body, to free my ſelf from the hourly incurſions, that your perfections make upon my ſoul. But why do I rage? Deliver it by fair means. By the Nails of Jupiter if you will not delay to do it, I ſwear there is no man ſhall venture his life further to defend you from the Batteries of lying fame or injurious ſlander. And more then that, you ſhall finde me the moſt faithful Knight that ever ſmote terrible Gyant for fair Ladies ſake.*

A Peda-

## A Pedagogue to his Mistress.

Most Dear Star,

KNow you not that you are already mounted above the Horizon of Accomplish'd. Nihil verius est. There is nothing more true. And being thus the Miracle of your Perfections, and the perfection of your Miracles, with a soft violence ye have wounded my bleeding soul. Foemineo teneri tribuuntur. The Feminine gender is very troublesome; But O Damsel! as fair as you are cruel, and as cruel as you are fair, do not resemble that treacherous Emperour Nero, who took pleasure to see the City of Rome on fire. O! do not from the turret of your merits, with delight, behold not onely the Suburbs, but even the City of my Heart to burn, with all the Churches in it, that I have dedicated to your honour. For I can assure you more fair then Venus, then Venus of Cyprus, as the Grammar hath it, Creta, Brittannia, Cyprus, Great Britain and Cyprus, that whatever Oration or Sillogism, poor, miserable, and passive, I can make by way of special demonstration is onely to shew and acknowledge how much I am your superlative servant, per omnes casus, in all cases.

## A Cockney to his Mistress.

My Dear Peggie,

I Have here sent thee these Lines writ with my tears, and a little blacking that our Maid rubs my Fathers Shoes with, that I may unload a whole Cart-load of grief into the Warehouse of thy bosome. Truly Peggie, I think I shall die, for I can neither eat, nor drink, nor sleep, nor wake. Nothing that my Mother can buy, either in Cheap-side or Newgate-Market will go down with me; yet you know my mother's as pretty a Huswife as any in the Town. She seeing me look as pale as the Linen in Moor-fields, and moping in the Chimney corner, bid the Maid fetch me a Cap, and ask'd me if I would have any Sugar sops. But I cry'd no, I'de have Peggie, with that she jeer'd me, saying, What are you love-sick Tom? And then

*I cry'd, and made a noise like a Cat upon the Tiles. But let all the world say what they will, I will pout and be sick, and my Father and Mother shall lose their eldest Son, but Ile have* Peggie, *that I will. I beseech thee not to omit any occasion of writing to me, that since I cannot kiss thy hand, I may kiss the Letters that thy hand did write. The Bearer hereof is our Cook-maid, one that pitties my condition, and is very trusty; I have therefore engag'd her to call and see thee every time she goes to Market. My Mothers Rings are all close locke up, else I would steal one to send it thee: however, I intreat thee to accept of the good will for the deed, and to take in good part the endeavours of thy most faithful Servant.*

## Postscript.

*As I was going to seal, my Father came in, taken suddenly and desperately ill. The Physicians were sent for, and by their whispering, assure me that he cannot live; assoon as he is dead I shall not fail to visit thee, and make sure work between us.*

## A Sea-man to his delight in *VVapping*.

Kind if not unkind *Susan*.

*Having read in a Ballad, how that a Woman is compared to a Ship, it made me to conceive no small reason, for a mutual love between us. Since it is most certain that a Sea-man cannot be without a Ship, nor a Ship without a Sea-man, do not therefore shipwrack my good intentions in their first Voyage to thee. Alas! for thou hast no reason to despise me, because my Cloathes are besmear'd with Pitch and Tar, knowing that I shall stick the faster to thee. I must confess I have cast Anchor in the Harbour of thy Love, O do not cut the Cable of my Affections, lest I am adrift into a Sea of misery; and where the Waves of despair encreas'd by the North-wind of thy disdain, shall dash out my brains against the Rocks of Misfortune. Flownee, I am in already, neither is it in my power to help myself. O* Susan, Susan, Susan! *receive my floating soul into the Cock-boat of thy heart, that thy poor* Richard *may not die, but live to recompence thee the Preserver of his life.*

## A Hector to his Mistress.

Most Illustrious Queen of Beauty,

BY the beard of Achilles my affections groan for you; Your perfections have trapand me: For when I had the honor to smell your odoriferous breath, me thought it pleas'd me better then the sent of the best Spanish Tobacco. And when I kiss'd your vermilion lips, I suck'd Canary from them. Now Lady, your Sack and Tobacco are the two strings to the bowe of a mans life, Oh, thou that art the third string to the bowe of my life! bind thy self about my waste, that I may be thy Oak, and thou my Ivyzor else that I may bear thee up and down the Town like the Fellow that carries his Brother in his belly. Destroy not him that both can and will destroy millions for thy sake. But be my Aqua Cœlestis, my Castle of strong water, to defend from the Batteries of misfortune, the drooping spirits of thy dejected Slave.

## A Lawyer to his Young Mistress.

Madam,

THis Indenture made the thirteenth day of April, in the year, One thousand six hundred fifty six, Witnesseth, that I John a Stiles of Long Acre in the County of Bedford, Gent. am a person of credit and reputation. Hoping therefore that you are in good health, as I am at the writing hereof. These are to certifie you that I am sick at the very heart for love of you. The Judge think me mad; for when I should plead, I fall a courting of him, telling him he is the Star of my affections, and that unless he will marry me, I shall be undone. My Clients also leave me, for while I peruse their papers, they hearing me sigh so cruelly, begin to despair of their Cause; and go away in discontent, without giving their fees. But all this, my pretty Darling, may be help'd by thee. Deigne therefore to bargain, sell, and to farm, let that fair Tenement of Beauty, which is thy self unto him, that cares not what he gives for the purchase, together with the hands, legs, arms, fingers, toes, hair, eyes, head, thighs, belly, water courses, easements, commodities, and appurtenances whatsoever, to the foresaid Tenement belonging.

*That I may have, hold, occupy, and enjoy them for the tearm of years wherein thou shalt dye; as the expiring thereof fully to be compleat and ended. And I on the other part do promise and grant, to, and with thee my foresaid pretty Darling, to be thy old Fool, thy dosing old Fool, and to give thee all that I have for a Joynture. And further, that thou shalt live in the Country, and cuckold me all the Term-time, and come up every year after Easter to buy thee Pins, Gloves and Ribbands, and a new Gown: In witness whereof I have hereunto set my Hand and Seal the Day and Year first above written.*

## *A Passionate Love Letter.*

LOve having taken your Beauties for Arms, had long since laid siege to my Liberty, which was retreated within the Fort of my Reason, when without putting himself to the trouble of a Scalado, he is fled into my Eyes, and is by that way entred into my Heart, as a Robber breaks into a house through the windows. The sufferings I am in through his means are very violent, but being at length appeased, he hath sworn to me that the remedy lay in your power; and that all I had to do, was to write to you of it: But seeing me a Secretary very ill furnish'd with the necessaries of my profession, he took a Quill out of his own wing, and made me a pen with the point of his dart; he hath given me paper made of his old Headbands by a celestial paper-maker; he took the coals of my heart which was half burnt, and having beaten them to powder, he mingled them with my tears, and thereof hath furnished me with ink, with which I have written to you; and for to dry the writing, he cast the ashes of those coals upon it. He gave me wax out of his torch to seal it, and cut off a little piece of the string of his bowe for me to binde it withall. And now fair Lady consider, if having assisted me thus far so favourably, he may not with as little difficulty, furnish me with all his arrows for to wound you, and make you sick of the same distaste, as he is, who tearms himself,

*Your Slave.*

The

## *The Mountebank's Letter to the Chyrurgeons.*

*Gentlemen,*

HAving had continual and daily experience in several parts for many years together, in the cure of the French Disease, with as good success as mine own heart could wish; and now at length desiring to shew my self a profitable member of this Commonwealth and City wherein I abide, I could not chuse but write to you, by way of advice, seeing so many errors among you, tending all to the destruction of the Patient. In the first place, I counsel thee O man or woman, who ere thou art, that dost profess the cure of Venereal Distempers, to avoid that common fault among all the Professors thereof, which is Covetousness. For if a young man or a yong woman hath by chance got a Clap, and is willing to give all he hath, rather then to endure the disease long, wilt thou be so base and sordid, to make his or her earnest desire to be the cause of thy exaction. Assure thy self that money got by such exaction, will be a worm to consume that part of thy Estate which thou hast honestly got. In the next place, be not too inquisitive of any Patient who he is, and where he dwells; for if he have not a mind to tell thee, what hast thou to do to enquire any thing concerning him? Thirdly, judge not rashly of him, as who should say, you have been lying with a Wench; for you cannot but know that there are many ways of getting Claps beside that one; as by drinking with the party, lying in a hot bed with him, sitting upon a close-stool after him; as also by lifting, riding, or any other manner of straining. Then let every Patient receive his cure with all privacy. And lastly, do not flatter me daily with any patient whatsoever. This is the part which ye have to act upon the Theatre of this world, which, if thou dost not justly perform, consider I say, consider, that you must make your exits into Stoves and Sweating-tubs, much hotter then those with which you ever afflicted your patients withall, being on earth. Heaven direct your course, that you may be neither Chemists, Imposters, nor Cozeners, as most are who profess the cure of Venereal Distempers; but that ye may be in this, as well as in all your other actions, faithful and honest: which is the daily wish of

*Your Friend and Servant.*

*A Broom-man in* Kent-street, *to a young Lady of quality, whom he fell in Love with all, beholding her in a Balcony.*

*Madam,*

AND by that word you may know I am no such Clown, as you may take me for, in good sooth I am now, your fair face hath wounded me to the very hart, so that I would give all the old Shoes in my Sack to enjoy the happiness of your sweet company. I know that Ladies love variety, so that I am bold to think it would be no small recreation to you, when you have been glutted with the company of your silk and satten Gallants, to converse two or three hours with a tattered Broom-man. I have heard in some Ballads, how the Gods did condescend to come upon the earth, and dine with poor people; much less therefore should you, being but a mortal Lady, disdain to eat a peice of bread and cheese, now and then, with a sorry Broom-man. There is a Proverb that tells the Gentlemen, that *Jone* is as good as my Lady in the dark: and why should there not be another Proverb to tell the Gentlewomen, That *Tom* is as good as my Lord in the dark. I do not want examples to tell you, how that the Queen of Fairies married a Tinker, and of several Ladies that have married their Gentlemen Ushers, others their Fathers Grooms, and others their Butlers. Now I believe my self not inferiour to any of those. As for what you, as a Woman, can expect from a man, I know my self sufficiently able, of which I have sent you a Certificate, signed with the Marks of most of the pretty Lads in this Street; neither do I doubt of the continuance thereof, unless your hard heart do consume my marrow with grief and anguish of mind; do not therefore kill me, who though I am but a Broom-man, dare swear my self as faithful a Servant to you, as any man in *England, Scotland, France* or *Ireland*. Pray send me word by this Bearer, for I stay within in great perplexity, and cannot stir abroad with my Ware till I hear your Answer.

*The*

## The Ladies Answer.

Gentle Broom-man,

I Understand the great affection which thou hast gained to me in thy Letter. For which I give thee ten millions of thanks. Truly thy eloquent expression, and pat examples have begot so great an affection towards thee in me, that the smoak of all the Shoes thou hast in thy Ware-house, were they on fire, is not able to smother the flames which thou hast kindled in my heart. I shall not come to thee in my Coach, lest it should draw out all the Wenches in the streets to accompany our private affections. But if thou will make haste home from crying thy Ware about the streets, I shall not fail to meet thee at the Wool-sack in *Kent-street*, by six a clock to morrow night, where I doubt not but that I shall be able to give thee sufficient testimonies of my humility, and affable nature. In the mean time, I have sent thee a Flanders-lace-band, and a Diamond Ring, to wear for my sake. Wash thy feet, and put some sweet powder in thy hair, and be confident in so doing, thou wilt render thy self most acceptable to thy

*Endeared Friend and Servant.*

## *A Country Parson to a rich Farmers Daughter in the same Village.*

*Kind Mistress* Dorothy,

THE Parson of this Parish doth send thee greeting in these Lines. For verily last Sunday as I was preaching, how did I dart from thy eyes the love of thy amiable features into my breast. So that even as a Woman with Child longeth for the corner of an Apple-tart, or a piece of raw Mutton: So do I thirst after thee; and even as a Virgin that eateth Chalk, and drinketh Vinegar, looks pale, and loseth her stomach, so do I look pale with languishing for thee; and my belly is shrunk up for want of food, for I have not eaten above half a furlong of Beef, forty tythe Pigs, thirty black Puddings, and five great brown Apple-pies, since Sunday last, that your Father took me home

to dinner, which is now almost a week. I shall put it to thy choice, whether thou wilt be courted in publique or in private; for I have made five delicate Sermons upon the most amorous places in all the *Canticles*, wherewithall to allure thee into my embraces. If thou dost consent, then will I go to thy mother, and as the childe desireth the maid to spread him some bread and butter for his afternoons Luncheon; so will I desire her to give thee unto me, that I may spread my self upon thee. If she replyeth, Yea. Then will I speak to her in the words of Saint *Bernard*, saying, *I thank you heartily good Mother.* But if she say unto me, Nay; then as Saint *Cyprian* saith it very well: *I shall be ready to hang my self.* Be thou therefore my preserver, and my intercessour, that neither thou mayest want a Husband, nor the Parish a Minister; nor thy Mother a Man to devour her big puddings.

## *A Letter of Similes from a young conceited Scrivener to his beloved Mistress, Mistress D. C. Spinster.*

*Madam,*

INo sooner saw you, but the tinder of my affection began to take fire. For your beauty was to me like the herb *Larix*, cool in the water, but hot in my stomack. So that as *Pharaoh* did long to know his dreams, so did I long to know what would become of me, as to your good liking of me. Be not therefore a beauty without compassion, which is like a Mandrake apple, comely in shew; but pestilent in taste. But woe is me, for I find that my words have wrought no more impression on your heart, then an arrow on a rock of Adamant. So that I may say of you, that as in the greenest Grass is the greatest Serpent, in the clearest Water the ugliest Toad, so is your fair Body lin'd with a cruel Soul. Alas, you have no mercy on my captivity, so that I am like the Spaniel that gnaws his chain, but sooner spoils his teeth then procures liberty. But as a Bladder is to a learning Swimmer, so is Hope to me, which makes me apt to believe, that as white is no Iron but will be softned with the fire, so there is no Heart how hard so ever, that will not be softned by continual prayers. I confess my expression is but like a

picture

picture drawn with a coal, wanting these lively colours, which a more skilful Pen might give it. However consider, that the Sun disdains not to shine upon the smallest Worm. Reconcile your self to the humblest of your Vassals; and do not through your Marble-hearted cruelty utterly overwhelm him with Senec-distracting grief, like a Current that breaks the Dams, and with a vigorous impetuousness drowns the Fields.

## *A Countrey Bumpkin to his Mistress.*

*Sweet honey* Jone,

I Have here sent thee a thing, such a one as the Gentlefolks call a Love Letter: 'twas indited by my self after I had drank two or three good draughts of Ale, but 'twas writ in a Roman joyning-hand by the School-master and Clerk of our Parish, to whom I gave six pence for his pains. Truly *Jone*, my parents never brought me up to speak finely as my Landlords Son doth, but this I can say in downright tearms, I love thee. Marry *Jone*, many time and oft have I fetcht home thy Cows, when no body knew who did it. Marry *Jone*, thou know'st I always plaid a thy side at stool-ball, and when thou didst win the Garland in the Whitson-holidayes, marry *Jone*, I was sure to be drunk that night for Joy. Marry *Jone*, cry I still, but when wilt thou marrie *Jone*? I know thou dost love *Will.* the Taylor, who, 'tis true, is a very quiver man, and foots it most fetuously; but I can tell thee *Jone*, I think I shall be a better man then he shortly, for I am learning of a Fidler to play o'the Kit; so that if thou wilt not yield the sooner, I will ravish thee ere long with my musick. 'Tis true, I never yet gave thee a Token, but I have here sent thee a peice of silver Ribband; I bought it in the Exchange, where all the folks houted at me, but thought I, hout and be hang'd and you will, for I will buy a Knot for my Love. I assure thee *Jone*, 'twill make a better shew then a Gilt Bay-leaf, and for this year be the finest sight in all our Church. But what wilt thou give me for this *Jone*? alas, I ask nothing but thy self; come *Jone* thou shalt give me thy self, come prethee *Jone* give me thy self. What a happy day would that be, that to see us with our best Cloaches

on

on at Church, and the Parson saying, I *Tom*, take thee *Jane*, and by the mass I would take thee, and hug thee, and lug thee too, and hey then away to the Alehouse, and hey then for the Musicaners, and the Canaries, and the Sillabebs, and the Shoulder a Mutton and gravie, *with a hey down derry and a diddle diddle dee.* Thus having no more to say, I rest in assurance of thy good will, thine

*honestly truly and blewly,*

FINIS.

# *Posies for* RINGS.

THou wert not handsom, wise, but rich,
'Twas that which did my eyes bewitch.

What God hath joyn'd, let no man put asunder.

Divinely knit by God are we,
Late one, now two, the pledge you see,

We strangely met, and so do many;
But now as true as ever any.

As we began, so let's continue.

My Beloved is mine, and I am his.

True blew will never stain.

No money shall buy my———.

No horns good Wife.

Against thou goest, I will provide another.

Let

Let him never take a Wife,
That will not love her as his life.

In loving thee, I love my self.

A heart content
Cannot repent.

I do not repent,
That I gave my consent.

No gift can show,
The love I ow.

What the eye saw, the heart hath chosen.

More faithful then fortunate.

Ile ring thy thumb,
Then clap thy bum.

Hab nab; yet happy be lucky.

Love me little, but love me long.

'Tis a good Mare, that ne're tires.

Love him that gave thee this Ring of gold;
'Tis he must kiss thee when th'art old.

Now I know more
Then I knew before.

I long'd to lose, and now have lost:
I am contented, farewel frost.

This Circle, though but small above,
The Devil, Jealousie, shall keep out.

If I think my Wife is fair,
What need other people care.

Now

Now do I find,
Why men are kind.

'Tis in vain for to resist,
Women will do what they list.

This Ring as a token I give to thee,
That thou no tokens do change for me.

One begs enough, ne're fear,
To a small closet door my Dear.

*Sarah*, I do love thee so,
Cause thou didst not say me No.

My dearest *Betty*,
Is good and pretty.

I did then commit no folly,
When I married my sweet *Molly*.

*Dorothy* this Ring is thine,
And now thy bouncing body 's mine.

'Tis fit men should not be alone,
Which made *Tom* to marry *Joan*.

*Peg*, if thou art a *Peg* for me,
Then I will have a Peg for thee.

*Su* is bonny, blithe, and brown,
This Ring hath made her now my own.

*Katie*, I chose with hair so red,
For the fine tricks she plays abed.

*Nan* with her curl'd locks I spy'd,
And would never be deny'd.

*Frances* is a name that's common,
But *H. W.* made me a woman.

*Tabitha's*

*Tabitha's* a name that sounds not ill,
She was bid rise, but I bid mingle still.

*Ursula* her name sounds rough,
I warrant she'l give thee enough.

*Dorcas* she made coats for Children,
But we'l make Children to wear coats.

Like *Phyllis* there is none,
She truly loves her *Choridon*,

*Leonora's* fair, well bred,
Yet I had her Maiden-head.

*Ellen*, all men commend thy eyes,
Onely I commend thy thighes.

I have a *John* as true as steel,
I do believe, because I feel.

*Robert*, thou art a man of mettle,
Thy sting is sweet, yet doth it nettle.

My *Henry* is a rousing blade,
I lay not long by him a maid.

My *William* with his wisp,
He loves me well, although I lisp.

I love *James* for *Scotlands* sake,
Where so many bellies ake.

I love the name that conquer'd *France*,
Which made me yield to *Edwards* Lance.

*Thomas* is he a Cuckold to be,
For he will not believe unless he see.

I love *Abraham* above any,
Because he was the father of many.

PROVERBS

# PROVERBS.

*The Text.*

HE that hath a Woman by the waste, hath a wet Eel by the tail.

*Comment.*

*For Women hate delaies as much as they abominate debility.*

Womens actions are like their wombs, not to be ashamed.

*And therefore he that deals with them ought to be a man of a deep reach.*

Love though he be blind can smell.

*This is the reason, that a man that runs passionately after a woman, is said to have his nose in her tail, and to get a smell smock.*

Nothing venture, nothing have.

Yet he that ventures too far loses all.

*Now the question will be in these two Proverbs, Whether is be better for a man to lose nothing, though he get nothing, and so to keep his pate whole, or to lose that which he hath got-ten, and to have nothing left him but a skin full of boles.*

The gentle Ewe is tuckt by many Lambs.

*And so is a kind woman buzzed at by many Rams.*

Love and Knowledge live not together.

*That is to say, they live asunder.*

They love too much who die for love.

*For as Aristotle sayes, Every excess destroys; and therefore he is a fool that will do so, seeing a man hath so little thanks for his labour.*

A fat Wife never lov'd a faint Husband.

*And there's good reason for it, for the Devil ought to have his due.*

Love me and love my dog.

To

*To this Proverb are the Ladies beholding for all the verses made upon their Beagles.*

He that loves another better than himself, starves in a Cooks shop.

*And ought to be buried under the Gallows.*

Every one's not merry that dances.

*Neither does every one dance that is merry.*

'Tis a trouble to ride, and death to go on foot.

*What a divelish lazy fellow was he that invented this Proverb!*

He incurs no danger, that comes not where it is.

*That's very certain.*

He that goes far, gains much.

*That's a lie, witness Thom. Coriat.*

When a man is dead, the friends forsake him.

*That's because he forsakes his friends.*

Blows makes love decay.

*And therefore he that beats his Wife, is sure to be a Cuckold.*

*Rome was not built in a day.*

*That every body knows, but cannot tell how many days 'twas a building.*

Love makes men many, money makes them angry.

*That's when they cannot get their wives portions.*

He that cannot pay for him pray.

*With all my heart, if he can meet with those that will say Amen to his requests.*

Nothing but money is money worth.

*Very true, for there's knavery in all Trades.*

Claw an Ass by the breech and he'l bewray your fingers.

*One good turn requires another.*

He that believes a woman, and leads an Ass, will never be in quiet.

*Then he that believes this Proverb, is an Ass that will do either.*

He hath enough that's pleas'd.

*But can any body tell when he hath enough to please him.*

A man may well call till his heart ake, if no body will hear him.

*Right Roger, your Son's good Nature.*

One Barber trims another.

'Tis

*'Tis very kindly done of them.*

He that means to pay gives good security.

*Because he intends his security shall pay.*

A man may lead his Horse to water, but he cannot make him drink unless he list.

*Otherwise he would infringe the liberty of the Subject.*

He must needs go whom the Divel drives.

*For the Divel's a notable whipster.*

Fast bind, fast find.

*This Proverb caused the invention of the Italian Padlocks.*

There's many a one sings that is full sorry.

*This Proverb is verified by those that sing upon the Gallows.*

He's sure of a Cat that hath her skin.

*Would I were as sure of an hundred pound.*

A man may easily finde a stick to beat a Dog.

*Gentlemen, I hope you know the meaning of this Proverb without expounding it, if you do not, you shall we're understand it for me.*

A Dog will endure no companion in the Kitchin.

*For Dogs are like Usurers, they loveto eat by themselves.*

A fat Kitchin makes a lean Testament.

*Very likely, for a man cannot eat his Cake, and have his Cake.*

The Lady kisses her man for his masters sake.

*Neither do I see how his master can be angry, for 'tis one part of his duty to man his Mistress.*

He that spends beyong his ability.

May hang himself with great agility.

*For he is lighter then he was by many a pound.*

Every truth is not to be told.

*And therefore Scogan's wife, when her husband as'kd her whether he were a Cuckold or no, deny'd to tell him.*

He that begins a matter untowardly, ends it ill-favourdly.

This Proverb concerns Courters of Mistresses and getters of Maidenheads.

The Divell is known by his Claws.

*How can that be, when some Authors affirm he hath no Claws.*

An ill wife that grows not worse, is not the worst of wives.

*A bad excuse is better then none at all.*

Women weep and sicken when they list.

*But let the Cock crow, and you shall presently perceive change of weather. On my word 'tis time to stand to your tacklings friends when the ship leaks.*

The Wife that bites her lips and treads aside,
Is to her Husband, or her self unkind.

*Gentlemen, forewarn'd forearm'd. These are signs easie enough to be seen, take notice of them.*

A woman and a melon are both alike.

*For till they are broke up, no body knows what is in them.*

'Tis no great matter though a woman drown her self.

*For there are flesh-pots enough in* Egypt.

A gadding hen and a gadding wife will be soon lost.

*But here's the mischief on't, that the gadding wife knows the way home, and the hen does not.*

He that loses his wife and six pence loses by the money.

*Let him that can finde the six pence take the wife for his pains.*

A man of straw is worth a woman of gold.

*Nay, there I le be sworn, the Proverb-monger was out. For a whole Seraglio of such Concubines would do a man no harm.*

Fall back, fall edge.

*Something I would say to this Proverb, but I cannot tell what, and therefore I care not what becomes on't.*

Farewell froth.

*So said the Maid, and then she sighed.*

Every day is not Sunday.

*No, for then people would be weary of going to Church.*

Every woman hath her wanton fit.

*I, and will have it in spite of the Devil.*

A gazing, gadding maid seldom proves a good huswife.

*'Tis much they should not prosper when they look so well about them.*

He is a fool that loses flesh for bones.

*That is to say, he is a fool that refuses a fine plump Girle for a lean one.*

Let him that fears the wagging of feathers fear to go among wilde fowl.

*But now-adayes a man may walk among the wilde fowl, and never fear their feathers.*

Such as the tree, such is the fruit.

*That's not always so, for there's many proper women have hobgoblins to their children.*

Many a little makes a mickle. Light gains makes heavy purses.

*Ha! well said, old true Penny.*

Fine feathers make fine birds.

*As you may see in Hide Park.*

He repents too late that repents at the gallows.

*Therefore he had as good let it alone.*

He's an ill cook that licks not his own fingers.

*Doubtless the light of Nature hath taught every man this Proverb.*

A sack full of holes can hold no corn.

*Even so there be some women that cannot hold their water.*

A little rain alays a very great winde.

*So said a mad fellow when he bepist his wives farting hole.*

The longest dayes have evenings.

*Who can help it, Ladies?*

A low man can fell a tall oak.

*If a tall oak, much more a tall woman; therefore maidens despise not little men.*

Too much scratching hurts the skin.

*But say the women there's a difference between scratching and rubbing.*

Of idleness comes no goodness

*For that's the reason so many maids have the green sickness.*

Good at meat, good at work.

*Therefore tis the best way always to eat slowly in the company of women.*

Grass grows not in hot ovens.

*He that made this Proverb, was bound sure to speak truth for a wager.*

Ill weeds grow apace.

*That's always the answer of an old woman, when you tell her she has a proper maid to her daughter.*

Good clothes hide much deformity.

*What rare men Taylors are.*

Men may meet, but not mountains.

*Therefore you see when Mahomet bid the Hill come to him it would not stir, 'twas so lazie.*

He that wants shame shall never win credit.

*How*

*How is that great vertue impudence here abused.*

He that is ashamed to eat, is ashamed to live.

*If a man could live as long as he could eat, I make no question but that he might easily be perswaded to lose his bones, and put in sweeties for the exercise of his stomach.*

As shamefac't as a sow that laps up a sillabub.

*Those are your Whitsun-Holiday sows, that swill up whole milk-pails inthe fields, till you may follow them home by the leakage of their tap-holes.*

He never goes out of his way that goes to a good house.

*This was a maxim observed by Taylor the Water-Poet in his long vacation voyages.*

He that cannot fight let him run.

*'Tis a notable piece of Machiavilian policy.*

A fools bolt is soon shot.

*That made the Gentlewoman sit in the Exchange.*

A gentle shepherd makes the wolf shire wool.

*'Tis a very fine way to be eased of the trouble of sheep-shearing*

Good words cost nothing.

*unless it be Dedications and Love Verses, for some men do pay for them.*

Better may a mans foot slip then his tongue trip.

*Commonly the tripping of the tongue and the slipping of the foot happen both together. Now if a man be late abroad, 'tis better that his tongue should trip then his foot slip, for so he may chance to fall in the street, and have a coach go over him.*

Some men may better steal a horse then others look on.

*For 'tis fit that he that took least pains should have least profit.*

When thieves fall out true men come by their own.

*For as* Philip *the great King of* Macedon *well said, Concord upholdeth all societies: Therefore 'tis high time for thieves to be hang'd, when they cannot agree among themselves.*

A liquorish huswife seldom makes thick pottage.

*For she puts all her Oatmeal in Candles.*

Hungry dogs love dirty puddings.

*There's many a man hath lost his Nose by verifying this Proverb.*

He'l make you believe a Hare lays eggs.

*See* Brown's *vulgar Errors.*

'Tis an ill winde blows no body good.

After meat comes mustard.

*For their teeth watered so much after the meat, that it was impossible their eyes should water after the mustard.*

He that holds a frying-pan by the tail may turn it which way he lists.

*See more of this in* Alexius *his secrets, or in* Aristotles *book of the dyes of the Philosophers*, cap. 6. *of the manner of making pancakes.*

Better no pies, then pies made with scabby hands.

*Wink and all's well, for what the eye sees not, the heart never rues.*

He that is born to be hang'd shall never be drown'd.

*Well fare him that is born to be hang'd say I, for he goes to heaven in a string, when he that is drown'd goes to hell in a ferry-boat.*

A wary father has a prodigal son.

*He is to be commended for not letting his fathers estate lie fallow, for if he will not sowe again after his great harvest, his son must.*

A man cannot make a cheverel purse of a sow's ear.

*Te cannot tell what a man may do, there are very notable projectors living now adays.*

Like will to like, quoth the Devil to the Collier.

*Gentlemen, ye need not wonder how the Collier and the Devil came to be familiar, for he is fain to keep in with that trade, that he may buy his provision at the best hand, against he goes to set up his* Pye-corner *calling.*

MISCELANIA.

# MISCELANIA.

## Fancy awakened: Natural, Amorous, Moral, Experimental Paradoxical, Enigmatical, Jesting, and Jovial Questions, with their several Answers and Solutions.

*Davus es huc venias mox tris Oedipus alter.*

Q. *WHy did* Apelles *paint* Cupid *with these words, Spring-time and Winter?*

*A.* By those two seasons, he represented the prosperities and adversities that wait on Lovers.

Q. *Why do lovers blush on the bridal night?*

*A.* Out of natural shamefastness of what they are about to do.

Q. *What is the difference betwixt an honest and dishonest woman?*

*A.* A word.

Q. *Why do whores paint?*

*A.* That they may have some colour for their Venery.

Q. *What differences a woman from a man?*

*A.* Meum & tuum.

Q. *Why do they use to paint* Cupid *bare-headed?*

*A.* To signifie, that betwixt true lovers, there should be nothing covered or concealed.

Q. *What is the greatest wonder in a little circuit?*

*A.* The face of a man.

Q. *What said the Squire when he found his man* Harry *in bed with his own Curtizan?*

*A.* Well done *Harry*, after me is manners.

Q. *What if there had not been an Act against building?*

*A.* That they would have built from the *So Ho* to *Brainford*.

Q. *What did the old Book-sellers Dedication Horse cost him, that he uses to ride on up and down the country?*

*A.* Go look.

*Q. What are the attendants on love?*

*A.* Pleasure, travel, sweet, hirter, war, peace, life, and death.

*Q. What are the joyes of love?*

*A.* Plays, sweet sleeps, soft beds, ravishing musick, rich perfumes, delicious wines, costly banquets, wanton refreshings, and such other soft and ravishing contentments.

*Q. Why do the Poets bestow arrows on Cupid?*

*A.* To Signifie how desperately love wounds.

*Q. Why are the lips moveable?*

*A.* For the forming of the voice and words

*Q. How many veins are there in the body of a man?*

*A.* As many as there are dayes in a year.

*Q. Why do some stammer and some lisp?*

*A.* By reason of the shrinking of the sinnews which are corrupted by flegm.

*Q. Why are we colder after dinner then before?*

*A.* Because that the natural heat retireth to the stomack to further digesture.

*Q. What Lady was that, which daunced best at the Ball in Lincolns-inn-fields?*

*A.* She, whose foot slipping fell on her back.

*Q. What reply was made to him that said, He did not use to give the wall to every Cockscomb?*

*A.* But I do Sir, and so gave him the wall.

*Q. What is an ordinary Fencer?*

*A.* For flesh and blood he is like other men, but surely nature meant him for a Stock fish.

*Q. Where is reputation measured by the acre?*

*A.* In the countrey.

*Q. What are the outward signs of the body, to judge of the inward disposition of the minde?*

*A.* A head sharp, and high crown'd imports an ill affected minde, tallness of stature, dullness of wit, little eyes, a large conscience, great ears, kin to *Midas* an ass, spacious breasted, long lined, smooth broows without sorrow, liberality; a beautiful face denotes the best complexion, soft flesht to be the most apt and wise to conceive, and so &c.

*Q. Who was famous for his memory?*

*A. Seneca*, who writes of himself, that he was able to recite two thousand names after they had been once read to him.

*Q. What will never be out of fashion?*

*A.* The

*A.* The geting of Baſtards.

*Q. When is a Cuckolds Almanack out of date?*

*A.* Its perpetual.

*Q. Why do ſome men love wenches better then their wives?*

*A.* Becauſe ſtoln pleaſures ſeem ſweeteſt.

*Q. Why are women ſmoother then men?*

*A.* Becauſe they have the help of nature to expel thoſe ſuperfluities that remain in men.

*Q. What's that which is too hard for one to keep, enough for two, and too much for three to keep?*

*Sol.* A Secret.

*Q. What people are thoſe that have but one day and one night all the year.*

*Sol.* Thoſe that live under the Pole Artick, for to them the ſun never riſeth in the Horizon twenty four degrees, nor comes under 4 ſo they have ſix ſigns above, and ſix ſigns beneath it.

*Q. What is that which goeth the ſwifteſt of all moving things, and is the moſt apprehenſive of all living things, yet we cannot perceive his inſtant moving.*

*Sol.* The Sun, which according to the aſtrological conjecture, runs two hundred ſeven and twenty thouſand miles in one hour.

*Q. How is kiſſing uſed?*

*A.* Onely as a Prologue to the play.

*Q. How doth a man look after the recreations of a bridal night?*

*A.* Like the picture of ill luck.

*Q. Who invented the firſt lie of the great Giant?*

*A. Charles Brandon* Scone-cutter in *Phenix Alley*, near *Long-acre*, into whom his next neighbor *John Taylor* the Water-Poet breathed his fictitious ſpirit.

*Q. Why is* Cupid *pictured flying?*

*A.* Becauſe when he is ſufficiently routed, he can ſtand no longer to it.

*Q. Why are Tobacco-ſhops and Bawdy-houſes coincidents?*

*A.* Becauſe ſmoak is not without fire.

*Q. What is a Pyrate?*

*A.* He is called a Traytor, becauſe he fortifies a caſtle againſt the King.

*Q. What anſwer did the Lawyer return to him that aſks him, whether his long diſcourſe was not troubleſom to him?*

*A.* No indeed Sir, said he, my mind was on another matter.

*Q. How might* Naylers *female be rightly named* Mary Magdalene?

*A.* As she was a grievous sinner.

*Q. To whom may a man best commit a secret?*

*A.* To a common lyer, for he shall not be believed though he tells truth.

*Q. What is that which of running, becomes staid; of soft, becomes hard; of weak, becomes strong; of that which is infinite, becomes but one.*

*Sol.* Ice.

*Qu. Wherefore is it that Bastard children are often more ingenious then the Legitimate.*

*A.* Because, as they are got secretly, and by stealth, so the act is performed with a more forced affection.

*Q. Why are those that have their hair of one colour, and their beards of another, for the most part, accounted dangerous persons?*

*A.* Because it denotes in them an inequality of their humors and complexions, which makes them natural variable.

*Q. Why is every creature sad after copulation?*

*A.* In consideration of the unhandsomness of the act.

*Q. Whether do the Gallants go to* Hide Park *to hear the Cuckow or the Nightingale?*

*A.* Both.

*Q. Why did* Adam *take the apple from* Eve?

*A.* Because she bit it first, and said it was good.

*Q. Why do Exchange-men so seldom speak truth?*

*A.* Because it is not *A la mode.*

*Q. What said the Horse-courser to the Justice, when he said, If he were not hang'd, he would be hang'd for him?*

*A.* He desired his Worship when the time came, that he would not be out of the way.

*Q. What said the fellow to the Chandler that had a whole grose of Candles stolen from him.*

*Q.* Take not your loss so to heart friend; there is no question but that they will be brought to light.

*Q. Why are they called Quakers?*

*A.* Because they tremble at their own opinions.

*Q. What is a precise Sister?*

*A.* She is one that will not let her childe read the Horn-book, if a Christ-cross row be in it.

*Q. What*

*Q. What are Chamber-maids like unto?*

*A.* Lotteries, you may draw twenty, before you shall have one good one.

*Q. what is the mistery of greatness?*

*A.* To keep inferiors ignorant.

*Q. what was that which little* Jeffry's *the Queens dwarfs mothers health was drunk out of?*

*A.* Queen *Mabs* thimble, an akorn.

*Q. what city is that which is founded in the water, compassed with water, and hath no other walls but the seas?*

*A. Venice*, which hath continued uncorrupted since the first building 1152. years.

*Q. what little fish is that in the sea, which is the greatest wonder for its strength?*

*Sol.* A *Remora*, which is a fish that is not above a foot long, yet by fastning on a ship, will stay it under sail against winde and tide.

*Q. why do some mens hair curle?*

*A.* It is caused by the hot and dry temperatures of the persons.

*Q. why do gelded animals grow more fat then others?*

*A.* Because they do not lose their better humors in following the females.

*Q. Why are little men more prompt, subtil, and tollerick then great?*

*A.* Because their vertue, and natural vigor, together with the forces of the spirits are more united in them, then in the great.

*Q. what are those swellings and pimples that are usually in the face?*

*A.* They are no other then an enunciation of crude, indigested humors, which proceed from the moisture of the head.

*Q. what reply made the yong wife to him, that because she had married an old man, said, that sometimes an old horse would travel as long a journey as a yong one?*

*A.* I, said she, and withal fetching a great sigh, and stroking down her belly; but not in this rode, Sir.

*Q. why should a man chuse a little wife?*

*A.* Because too much of one thing is good for nothing.

*Q. why is sweet mistress so usual a complement?*

*A.* Because shitten comes shites is the beginning of love.

*Q. What answer did the wench return to him (being barefoot) that ask her, whether or no she wore her every dayes stockings?* *A.* Yes

*A.* Yes Sir, said she, and I have a pair of breeches to them of the same, which hath a hole in't, into which you may if you please thrust your nose.

*Q. What shift did he make for to pay for his pint of Sack that he call'd for at the Kings-head in* Fleet-street?

*A.* He thrust his stuff cloak into his codpiss, and running by the Bar cryed, stop thief, one had stolen his cloak out of the room.

*Q. What said the Lady to the Gentleman that often used that protestation, That he would pawn his Soul on it?*

*A.* She desired him to bring another pawn, for she greatly feared that was forfeit already.

*Q. What is a whore-master?*

*A.* He is one whose ordinary sport is cock-fighting, which he uses himself so long to, that at last he grows better acquainted with *Cornelius* then *Tacitus*.

*Q. What did one compare tall men unto?*

*A.* To garrets, which have nothing but lumber in them.

*Q. What creatures of all others live the longest?*

*A.* Man, a hart, the phœnix; when as other creatures lives, compared with theirs, are but short: the hare lives but ten years, the cat as many, the goat eight, the ass thirty, the sheep ten, the dog twenty, the bull fifteen, the ox because he is gelded, twenty, the sow and peacock twenty, the horse thirty, the dove eight, the partridge five and twenty.

*Q. First my mother brought me forth, then I the daughter bring forth my mother again?*

*Sol.* 'Tis water, which is first ice, and then melts again and brings forth water.

*Q. Who are those that see many things afar off, but little near at hand.*

*Sol.* Old folks, who are blinde in the present tense, but quick sighted in the preterperfect tense.

*Q. Why is* Cupid *painted a Childe?*

*A.* To signifie the youthfulness that should attend a lover, as also, that for the toy and knack of his light affections, he will lose the accomplishment of his weightiest fortunes.

*Q. Why do lovers look so pale and lean?*

*A.* As the passions of their mindes inwardly consume them.

*Q. Why do lovers delight in amorous histories?*

*A.* In respect of the conformity of their passion to the subject

*Q.* why

*Q. why doth one gape when another gapes?*

*A.* There is no other reason to be given but a sympathy of imagination when another man gapes.

*Q. How is it that women go so unwillingly to bed, and rise the next day so lusty?*

*A.* From the perfection they receive from the man, in that they then know they are women indeed.

*Q. what made the Water-Poet believe he was a cuckold?*

*A.* As 'tis reported he looke through the window.

*Q. when may a lover fall out with his mistress?*

*A.* When he hath learnt the trick to fall in with her agen.

*Q. when will Players be in request?*

*A.* When *Tom Randals Stufes Look-glass* may be acted.

*Q. what may be said of a common whore?*

*A.* Non tedolet sod olet.

*Q. what's an excellent receipt to keep a woman honest?*

*A.* For her to be alwayes cros leg'd.

*Q. what is the latter part of the word jealousie?*

*A.* Lowse.

*Q. what said a Gentleman to the Ladies, amongst whom, one of them let a fart?*

*A.* Ladies, I know it is for your ease, I beseech you let it go round, and when it shall come to my turn, I will use my best endeavor to try what I can do.

*Q. How did the late King serve one that was importunate to be knighted?*

*A.* After he had knell'd, he bid him rise, and tell himself what he would be, and so he dismissed him.

*Q. what said she to her husband, that named all the cuckolds in the town?*

*A.* Truly husband you are such another man.

*Q. what may be said of a yong fellow that is in love with a whore?*

*A.* That he is fain asleep in the chimney corner, and is very likely to nod into the fire.

*Q. what are the three first members formed in the womb?*

*A.* The heart, the brain, and the liver, which are the three first members of life.

*Q. why have women thicker bloods then men?*

*A.* By reason of the coldness of their nature which doth thicken and congeal their bloods.

*Q. What*

*Q. What creature is that which bites with his tongue?*

*A.* The Flatterer:

*Q. What do the ancients hold for one of the greatest wonders of the world?*

*A.* The *Pyramids* of *Egypt.*

*Q. When I lived I fed the living, now I am dead I bear the living, and with swift speed walk over the living?*

*Sol.* A Ship made of an Oak, which growing, feeds Hogs, now bears men, and swim over fishes.

*Q. Why do we see our breaths in the winter, but not in the summer?*

*A.* Because in the summer the exterior air is more subtil and hot, and our breaths spread with such an attenuation, that they cannot be perceived, whereas in the winter, the air being more thick, and gross, and cold, it keeps it self more close, and unites it self in its issuing, to resist the coldness of the air, which is its contrary.

*Q. Why is a whores trade opposite to all others?*

*A.* Because she sets up without credit, and too much custom breaks her.

*Q. What is a meer scholler?*

*A.* An intelligible ass.

*Q. What is the reason that* Luke *turned Preacher?*

*A.* Because he was not suffered to write news any longer.

*Q. Why is the language of a scold most moving?*

*A.* Because no man in his wits will tarry to hear her.

*Q. What subject is the least worthy of a mans thoughts?*

*A.* The constancy of a woman.

*Qu. What is the suddenest and most successful way of address to a widow?*

*A.* To tell her that you come to plough her up, that she must lie fallow no longer.

*Q. When doth the voice change in men?*

*A.* At fourteen, when they begin to feel their concupiscence.

*Q. Why is the heart placed in the midst of the body?*

*A.* To impart life to the other parts.

*A. How are* Hermophrodites *begotten?*

*A.* By reason of the diversity of cells in the womb.

*A. Why are curled haired men sooner gray then others?*

*A.* Because their heat consumes the moist humours, which in

Eunuchs

Eunuchs and others, is the cause of gray hairs.

Q. *Whose cock, whose dog, whose servant may be kept at the cheapest rate?*

A. The Millers cock, the Butchers dog, and the Inn-keepers servant.

Q. *what is that, which having taken we have lost, and having not taken we have kept still?*

Sol. A louse.

Q. *when a man dies, which is the last part of him that dies, and which of a woman?*

A. To answer merrily, the heart is the last part of a man, and the tongue of a woman.

Q. *what is a flatterer?*

A. He is the shadow of a fool.

Q. *what said the Barbers wife to her husband, when he would have went out of the bed to have fetch. an instrument, which he told her he would use for to put her to less pain in the losing of her Maidenhead?*

A. Sweet Husband said she, Lie down again, there is no such need, my fathers man hath taken such an order with me three moneths since, that you may spare that labour.

Q. *What said the Usurer to the impudent fellow, that coming into his room where he was in* Pye-Corner, *without any ceremony, drunk up his single pot of beer? Sir, said he, you are, as like the fellow that was taken the other day in* Smithfield, *and committed to* Newgate *for stealing of a horse, as ever I saw man.*

A. The fellow replied, Say you so Master Usurer, I knew him very well, he made no more of stealing of a horse then I do of eating this black pudding, and so he snatch the Usurers dinner and left him.

Q. *what Almanack maker writes truest this year?*

A. He that tells fewest lies.

Q. *what game do men love best?*

A. My Ladies hole.

Q. *what sport doth women like best?*

A. Push pin.

Q. *If a man calls his wife Whore, what follows by consequence?*

A. That he is a Cuckold.

Q. *why are women most jealous?*

A. Because

*A.* Because they love with less discretion then men.

*Q. Why do some ladies breasts leap, and as it were dance, when they talk with their lovers?*

*A.* From the neighborhood of the heart, from whence all the vital spirits proceed, which on such joyful occasions retire to the breasts.

*Q. Why do lovers so kiss the eyes of their mistresses?*

*A.* Because they would if they could, through those windows discern what is in the heart, or else in gratitude, as the eyes were the first beginners of their love.

*Q. What said the Tyler to his man when he fell through the rafters of the house?*

*A.* He liked a fellow that went through with his work.

*Q. What said the captain when his leg was shot off, and they cryed for a Chyrurgion?*

*A.* No Chyrurgion sayes he, a Carpenter, a Carpenter.

*Q. What said one that perceived a fellow in Bedlam more distracted then the rest, Sir were you ever married?*

*A.* Married quoth he, looking stedfastly upon him, I was never yet so mad.

*Q. Why is a prisoner the best fencer?*

*A.* Because he always lies at a close ward.

*Q. Why doth marriage free a man from all cares?*

*A.* Because the women takes all upon her.

*Q. Why did Nailor stand in the Pillory?*

*A.* For being Antichrist.

*Q. How is an Hypocrite defined;*

*A.* He is one that for the most part is full of oral subtilty, and mental impiety.

*Q. What is that which produceth tears without sorrow, takes his journey to heaven, but dies by the way, is begot by another, yet that other is not begot without it?*

*Sol.* Smoak.

*Q. What two dissillables are those that divide the world?*

*A.* Meum et tuum.

*Q. What is the wisest of all other things?*

*A.* Time, which findeth out, and altereth all other things.

*Q. Why is* Ben. Johnsons *chair as* Robert Wilsons *Tipling-house in the* Strand?

*A.* To signifie that Poets in these hard times, though they should invoke the nine Muses, may still want nine pence to purchase a pint of Canary.

*Q. what*

*Q. what is the profitableſt ſign, that one that hath a handſom wife, can hang at his door?*

*A.* A pair of Horns, for then he ſhall be ſure never to want cuſtom.

*Q. why are there ſo few of the fell of the Adamites?*

*A.* Becauſe people are aſhamed to ſhow all.

*Q. what replied the Vintner to the Gentleman after he had drawn him good wine, and he ſaid it had a whiff with it?*

*A.* So had his ——————

*Q. what is an Hoaſt?*

*A.* He is one that is none of his own, for he neither eats, drinks nor thinks, but at other mens charges.

*Q. what is a Tinker?*

*A.* He is a moveable, for he hath no certain abiding.

*Q. whither doth S. A. go when he dies?*

*A.* Alas, he doth not know himſelf.

*Q. what ſaid the fellow that had loſt one of his ears for his former fact, and was for another crime condemned to loſe the other?*

*A.* What a pox, ſaid he, am I bound to finde ears for every Seſſions.

*Q. what anſwer did the Taylors boy give to him, that when he preſented him with his maſters Bill, ſaid, that he was not running away?*

*A.* That though he were not running away, his maſter was.

*Q. what part is laſt formed in the womb?*

*A.* The eye, the interpretation of the minde, which as it is laſt formed, ſo is it the firſt which loſeth its motion in death.

*Q. why do men become bald?*

*A.* Becauſe with their declining with age, their natural humidity conſumes in them, although they may otherwiſe abound with corrupt excrements.

*Q. why have gelded men ſhrill voices?*

*A.* The abundance of their humidity fills up the artery and makes it ſtrait, ſo that the breath proceeding from a narrow paſſage, cauſeth the voice to be ſharp.

*Q. why do the Anabaptiſts have churches?*

*A.* Becauſe they are uſed to preach in tubs.

*Q. what ſaid Pope Urban the eighth to an Engliſh Gentleman that kiſt his toe?*

*A.* Sir, I hope you have not travelled thus far, to report when you

you return to your own countrey, that you have seen Antichrist; alas Sir, I must deal plainly with you, I am no other then what you see me, a frail old man, ready to drop into my grave.

Q. *What if the bed should speak what it knows?*

A. It would put some persons strangely to the blush.

Qu. *Why may an Hypocritical Puritan be said to be a bastard?*

A. Because he will not allow of *Our Father*.

Q. *What is the nick-name of Mistress* M. T?

A. Mistress *Moll Cutpurse*.

Q. *What became of the* Turk *that danced on the ropes, and stood on his head with his heels upright on an exceeding high pole?*

A. He was so near to Paradise that *Mahomet* onely put out his hand, took hold of his great toe, and pulled him in.

Q. *What kinde of thing is a* New England *brother?*

A. He is one that fled thither for conscience sake, and left his wife and children behind him for the Parish to keep.

Q. *When policy trips up a mans heels, what is it called?*

A. Dexterity.

Q. *Why is it probable that* Eve *studied Astronomy?*

A. Because her sex have ever since been so used to lie on their backs.

Q. *What may an importunate Dun be compared unto?*

A. A mans shadow.

Q. *What answer was given to him, that disswaded one from marrying of a wife, because she was no wiser?*

A. I desire said he, my wife should have no more wit, then to be able to distinguish my bed from another mans.

Q. *What trick did a scholler that was a lewd rogue, use after he had often sent to his father, and could get no money from him?*

A. He sent a letter to his father, to certifie him that he was dead, and desired him to send him up money, to defray the charges of his funeral.

Q. *Why do not whores conceive?*

A. They have been ploughed so much, that they can of necessity yield no crop.

Q. *Why do we sleep better on the right side then on the left?*

A. Because

*A.* Because the lungs do then lie more remote, and cover the heart, which is on that side under the pap.

*qu. which is the seat of the memory?*

*A.* The hindermost part of the brain.

*qu. why are women said to be the weaker vessels?*

*A.* Because there are so many of them crakt.

*qu. why do Lawyers wear such short gowns?*

*A.* Because the vacations are so long.

*qu. what was that in the Exchange that the Millener sent the Lady word that she had left behinde her, and she sent him word back, that he might take it for his trouble of sending after her?*

*A.* A ———

*qu. wherefore is it that the Eccho reports more clearly to our hearing, the last syllable then the first?*

*A.* Because the first are broken by the last, or that we are too near, or that we speak the last in measure longer then the Eccho giveth us the first, and so we cannot so well understand them.

*qu. what is that which knoweth not it self to speak, understandeth not a word, yet conceals not, but repeats the voice of him that speaks?*

*A.* The Eccho.

*qu. How long did the learned guess that the world would last?*

*A.* Six thousand years: two thousand years before the Law, two thousand years under the Law, and two thousand years under the Gospel.

*qu. From whence proceed tears?*

*A.* Out of the brains most thin and liquid excrements.

*qu. Of all fishes in the sea which is the swiftest?*

*A.* A Dolphin.

*qu. what thing is that which is neither fire, nor moon, nor star, yet it shines onely in the night?*

*Sol.* A Glowworm

*qu. why are so many whores gone beyond sea?*

*A.* To finde out those Hectors that they missed in *England*.

*qu. what's the news from the Paris-garden?*

*A.* That there is no inferior Officer left to carry guts to the Bears.

*qu. what may be said of the furred Giant in the last Lord Majors show?*

*A.* That when he stood on his tip-toes, he was higher then the Pageants by the head and shoulders.

*Q. What said the gentleman to the thief, when he was wak't by chance, and heard him breaking in?*

*A.* My friend it is your best course to tarry till an hour or two hence for I am now awake.

*Q. What said the Farrier to the Emperick, when he would have given him money for a drench for his horse?*

*A.* Sir, we of one profession should not take money of one another.

*Q. What answer did the poor scholler give to the begger, that said that he had a licence to beg?*

*A.* That lice he might have, but sence he had none, to beg of a poor scholler.

*Q. What said the gentleman to his wife, when she desired him to give her a slap of the coney?*

*A.* How wife, before all this company.

*Q. What is a creditor?*

*A.* A fellow that torments a man for his good conditions, he is one of *Deucalions* sons, begotten of a stone.

*Q. What is a Bawd like?*

*A.* A Medlar, for she is never ripe till she is rotten.

*Q. What is the reason that the out-landish woman is so hairy?*

*A.* Because she is so seldom trimmed.

*Q. Why should not a married man be called ass in his wives presence?*

*A.* Because ox is more proper.

*Q. At what season doth the patient husband love the scold his wife best?*

*A.* When she is speechless.

*Q. Why are there so many whores and so few bawds?*

*A.* Because they want stock, though they have impudence enough to set up for themselves.

*Q. Why are short and dim sighted people more given to love then others?*

*A.* Because they discern not the unhandsom features and imperfectness of women so well as those that can see.

*Q. what is the meaning of the word Marriage?*

*A.* Marry at age.

*Q. what saying pleases a foolish Sollicitor best?*

*A.* Curat lex, ignoramus.

Q. *Why*

*Q. Why did the ancients paint on the borders of Cupids robe, Life and Death?*

*A.* Because true love lasts not onely for life, but after death also.

*Q. Why have some stinking breaths?*

*A.* From the evil fumes that arise from the stomack.

*Q. Why is the heart first ingendred and dead last.*

*A.* Because it is the original of life, and without it other parts cannot live.

*Q. Wherefore is it that we are most ticklish under the soles of the feet, and under the armpits?*

*A.* Because the skins of those parts are more streche and more delicate.

*Q. What is the swiftest thing in the world?*

*A.* One would imagin the sun, because in a day he compaseth the whole circuit of the earth, but a thought is swifter then the sun, for that it travelleth the whole world in a moment.

*Q. Where is the center or middlemost part of the earth?*

*A.* Some Geographers write it Delphos.

Qu. *VVhy do husbands for the most part seek wives, and not wives husbands?*

*A.* Because the man is still seeking of his rib, which he lost, when it was taken out of his side to form woman.

*Q. VVhat is an hypocritical Puritan?*

*A.* A diseased piece of Apocrypha, which bound to the Bible, corrupts the whole text.

*Q. VVhat is a mans reason compared unto?*

*A.* In matters of faith, to fire; in the first degree of his assent, flame; next smoak, and then nothing.

*Q. VVhy is it dangerous to marry a widow?*

*A.* Because she hath cast her rider.

*Q. Now* Marriot *is dead, who is the greatest eater?*

*A.* One that is living.

*Q. VVhat said the boy to the Cuckold, when he asks him why he stared him so in the face?*

*A.* Truly Gaffer quoth the boy, for no hurt, but because every body said that you had horns on your forehead, I looked, and indeed Gaffer I could see none.

*Q. VVhat said the wench to the gentleman, that hit her a clap on the breech, and cryed, I marry, here is a plump one indeed?*

*A.* Truly, said she, if you should blow as much winde in there, as I have blown out, you would say it were plump to some purpose.

*Q. What was said to the dwarf?*

*A.* That he should still carry some sweet thing in his hand to smell to, whose nose is level'd to every mans tale that he followeth.

*Q. What is said to be the beautifullest thing in the world?*

*A.* The Sun, but to a blinde man that cannot discern his glory, we may conclude vertue.

*Q. What creature of all others sheds tears at his death?*

*A.* The Hart.

*Q. How many miles is the earth in circuit?*

*A.* It is uncertain to define it, yet the learned and Astrologians are of opinion, that it is four times 5400. miles, howsoever in respect of the heavens, they conclude it to be but a point, and that every star in the eight Sphere is esteemed bigger then the whole circumference thereof; where if the body of the earth should be placed in the like splendor, it would hardly appear.

*Q. Why doth the stomach digest?*

*A.* Because of the heat of the parts adjoyning to the liver and the heart.

*Q. Why doth nature produce monsters?*

*A.* Through the evil disposition of the matter, and the influence of some ill constelation, not being able to bring forth what she intended, she bringeth forth that which she can.

*Q. When doth the voice change in women?*

*A.* At twelve years of age, when their breasts begin to grow.

*Q. What is the dolefullest Latine that a lover can speak?*

*A.* Hei mihi quod nullis amor est medicabile herbis.

*Q. What was old* Chaucers *saw?*

*A.* Lord be merciful unto us,
Fools or Knaves will else undo us.

*Q. What place is the worst to learn French in?*

*A.* The Low Countreys.

*Q. What's the best Rhetorick a man can use?*

*A.* To speak to the purpose.

*Q. What Rhetorick is most graceful in a woman?*

*A.* A beautiful face.

*Q. What companion should a man be most private withal?*

*A.* A

*A.* A handſom Wench.

*Q. why did* Phil. Porter *dye?*

*A.* Becauſe he could live no longer.

*Q. How do the Engliſh love the Spaniards?*

*A.* Not ſo well as they do their ſilver mines.

*Q. When ſhould the longeſt grace be ſaid?*

*A.* When there is cold meat on the table.

*Q. when will Saint* James's *Fair up again?*

*A.* When the Sutlers wives are not ſo ſubject to lie down.

*Q. why do ladies always eat the kernels but leave the ſtones.*

*A.* Becauſe to their beſt apprehenſions they are to be kept for anothers uſe.

*Q. why is love compared to a maze?*

*A.* Becauſe when a man is once got in, he can never get out.

*Q. why are women more ſilent in love then men?*

*A.* Becauſe they are aſhamed to talk of an unhandſom buſineſs that is already paſt.

*Q. what is the benefit of ſneezing?*

*A.* To purge the expulſive power and vertue of the ſighe.

*Q. why are all the ſenſes in the head?*

*A.* Becauſe the brain is there, on which all the ſenſes do depend.

*Q. How ſhould a man behave himſelf to a coy Lady?*

*A.* As if he were in the field, to charge her home.

*Q. why is wit compared to bruſh-wood, and judgement to tinder?*

*A.* Becauſe one gives the greateſt flame, and the other yields the durableſt heat; but both meeting together make the beſt fire.

*Q. why is a ſoldier ſo good an antiquary?*

*A.* Becauſe he hath kept the old faſhion, when the firſt bed was the ground.

*Q. why may* Aretin *be accounted an expert artillery man?*

*A.* Becauſe he gave directions for the poſtures.

*Q. when does the world end with an old man?*

*A.* When he begins to dote on a yong wench.

*Q. what replied the fellow when one bid him hold his horſe?*

*A.* He ſaid, it was but one mans work, he might do it himſelf.

*Q. what is reported of the Executioner?*

*A.* That if he do not mend his manners, he is likely to truſt his life to the mercy of one of his own trade.

*Q. what said one to a Lady that had so many patches on?*

*A.* That she could not well laugh for fear of shewing of two faces.

*Q. What is a bawd?*

*A.* She is a charcoal that hath been brunt her self, and therefore is able to kindle a whole copper.

*Q. How did Master* Not *of the Inns of Court love a citizens wife?*

*A.* Like any thing.

*Q. what is the most lascivious part of a woman?*

*A.* Her rowling eye.

*Q. what said the Vintner of* Southwark, *when the Parson killed his wife in the Percullis?*

*A.* By and by, anan, anan Sir, I come, I come Sir, by and by.

*Q. why is love painted with flowers in one hand, and a fish in another?*

*A.* To shew that without any contestation he governs both by sea and land:

*Q. why is marriage compared to a sea voyage?*

Qu. Because if people have not the greater care, and the better fortune, they are very likely to be cast away.

*Q. which is most jealous, the man or the woman?*

*A.* The woman, though men have most cause, you know why.

*Q. why are some left handed?*

*A.* Because in some persons the heart sendeth not heat to that side?

*Q. why can women endure thin clothing in the winter better then men?*

*A.* Because being naturally cold they feel cold the less.

*Q. what creature is that which bringeth forth at once, nourisheth her young, and goes with young again?*

*Sol.* A hare.

*Q. what is that which being first water assumes the form of a stone, and still retains it?*

*A.* Crystal congealed by frost.

*Q. which is the quickest of the sences?*

*A.* The eye.

*Q. why is it better to marry a widow then a maid?*

*A.* Causa patet.

*Q. what*

*Q. what may be said of a covetous rich man?*

*A.* That he freezes before the fire.

*Q. what reply did one of the Tylers make to the other, when he said, You do your work too slightly.*

*A.* Brother, said he, we must work at one time as we intend to have work at another.

*Q. what was the reply to one that gave him this complement, Sir, I wish that every hair of my head were a groom to do you service?*

*A.* He replied, Sir, I wish that every blast from my back side were a cannon bullet ready charged to batter down your enemies.

*Q. A cowardly Captain askt a Soldier whether he knew him or no?*

*A.* The Soldier replyed, I should have known you if you had shown me your back, for that I have seen often; but I never saw your face before.

*Q. when will the Vintner at* Aldersgate *pull off the Mourning from his sign?*

*A.* When Wine is at the old price.

*Q. A fearful bashful Countrey-fellow was askt, whether he would go to bed to his bride?*

*A.* No quoth he, I le go to bed to my mother, that I will.

*Q. whence is it that those people that wash in the winter in warm water feel more cold then those that wash in cold water?*

*A.* Because that the warm water opens the pores, and gives an entrance to the cold; whereas cold water on the contrary, shuts the pores, for cold is restringent.

*Q. wherefore is it that the Hycup, especially if it be not very violent, ceaseth in holding the breath; or else if we are suddenly frighted, or afflicted with some opiniatre unhappiness, or else with the taking of vinegar?*

*A.* Because the Hycup proceeds of a sudden difficulty in breathing, and that in holding our breath, it must be of necessity, that we shall a little after respire by course; also we being made attentive to that we are fearful of, makes us hold our breath, and sometimes with a profound sigh fetche from the stomach, it hinders the cause of the Hycup.

*Q. Can you in few words give an illustration or description of the body?*

*A.* Yes, the body is the dwelling of the soul, the eyes are the windows of the soul, the brows the portals of the mind, the ears the interpreters of sounds, the lips the leaves of the mouth, the hands the workmen of the body, the heart the receptacle of life, the lungs the bellows of the air, the stomach the orderer of meat, the bones the strengthners, and the legs the colums of the body.

Q. *What seed is that which joyneth all the countrys of the world together?*

Q. Hempseed, of which is made sails for ships that transmit them far and near.

Q. *What art is that which makes use of the wildest things in the world?*

*A.* Physick.

Q. *What was the Welsh-mans meaning, when he said, Her had the law in her own hand?*

*A.* He was burnt in the hand.

Q. *One said painters were cunning fellows, the other askt why?*

*A.* Because said he, they are sure to find a colour for whatsoever they do.

Q. *One said to a sturdy begger, friend it is a custom amongst those of your trade, if a man doth not give you, to rail at him?*

*A.* The begger answered, thinking to get something of him, Ah master, I am none of those; say you so, sayes the gentleman, I will try you for once, and so away he went, but never unbuttoned his fob.

Q. *One boasted himself to be a wit, saying, That the world spoke him to be all wit?*

*A.* One that stood by, and knew him very well, is it possible that you are taken to be a wit, or to be all wit, I onely took you to be a wittal

Qu. *What is a meer common Lawyer?*

*A.* He is a foil to make a discreet one look the fairer.

Q. *What is a Bragadocia Welsh-man?*

*A.* He is one that hath the abilities of his mind *in potentia*, but not *in actu*.

Q. *Why do some of our Lay Preachers hold forth so long?*

*A.* Because their ware being course, they can afford the larger measure.

Q. *What is chaste beauty like?*

*A.* A pair of bellows, whose breath is cold, yet makes others burn.

Q. *Who*

*Q. Who hath more pleasure on the bridal night, the man or the woman?*

*A.* The woman, who though she rises like blushing *Aurora*, yet such a tell-tail lightsomness, chearfulness, and mirth appears in her face, as discovers the chaste and pleasant content she received from her Bridegroom.

*Q. What is the highest respect, an honest wife can tender her husband?*

*A.* To expose her self to his embraces, to make him lord of her body, and commander of her thoughts.

*Q. Why doth a drunkard think that all things turn round about him?*

*A.* Because the spirits that serve the sight are mingled with the vapors of the drink; which with too much heat, cause the eye to be continually moving.

*Q. why do gentlemen so powder their Periwigs?*

*A.* Because all their own hairs comes off.

*Q. How did the gentleman requite his blind bears courtsie?*

*A.* She burnt him, and the fire shovel burnt her.

*Q. why do Prentises wear no cuffs?*

*A.* Because they cannot abide to were those that are of their masters giving.

*Q. why cannot the Spaniards, so properly now as formerly, for their keeping of foris, be compared to crab lice?*

*A.* Because the English have of late so put them to the shrug, that they are alwayes upon remove.

*Q. why doth* Cupid *of a blinde archer shoot so well?*

*A.* Because for the most part he hits the mark.

*Q. why is wealth better then wit?*

*A.* Because few Poets have had the fortune to be chosen Aldermen.

*Q. what said the fellow to the sleeping watchman, when he stole away his lanthorn?*

*A.* Good night.

*Q. what is the worst argument a Vintner can use against the late Act for the prizes of wine?*

*A.* To draw bad wine.

*Q. what said the Welsh-man, that by his reading saved his life, when after they had burnt him in the hand, they bid him cry, God save the King?*

*A.* Nay, quoth he, rather God bless my father and mother, for if

if they had not brought me up to reading, I might have been hanged for all the King.

*Q. To one that excepted that another had saluted his Mistress first.*

*A.* This answer was given, that as he had kist her before, he might if he pleased kiss her behind.

*Q. What is the greatest traveller next to a man?*

*A.* A louse, because he always bears him company.

*Q. What is a fellow of a house?*

*A.* He is one that speaks swords, and fights ergo's.

*Q. What is that which makes no difference betwixt a wise man and a fool?*

*A.* Sleep.

*Q. Wherefore are the morning studies best?*

*A.* Because the spirits are more free after their repose, and the brain and organs of the body are discharged of the fumes and vapor that arise from the nourishment, the digestion being finisht.

*Q. Wherefore in winter do we smell perfumes less then in summer?*

*A.* Because that the cold thickens the air.

*Q. What stone is that which neither yields to the fire, nor the hammer?*

*A.* The Adamant, which is onely dissolved by Goats blood.

*Q. How is the taste best discerned?*

*A.* By the veins which spread through the tongue and pallat, to distinguish of every relish.

*A. A gentleman hawked in a farmers ground, for which the farmer being much incensed, gave him base words, which provoked the gentleman so highly that he spit in his face; at which the farmer being amazed, askt him, what was his reason for the affront?*

*A.* The gentleman answered, what would you be at, I could do no more then give you warning, I hawked before I spit.

*Q. To one that said that lead was the baest mettal of all mettal?*

*A.* One replied, Sir it is so, but yet it is the stoutest, for the Glasier will tell you that it keeps more quarrels asunder, then any other mettal in the world.

*Q. What answer was made to him by the Judge who fearing the cause would go against him, desir'd a longer day of hearing*

*A.* The

*A.* The Judge answered, that he should have one, it should be on Saint *Barnabies* day next.

*Q. What reply was made to her that had never a child, yet she thanks God that she had a husband of very good parts?*

*A.* It is true, replied one of the neighbours, I acknowledge him to be a man of good parts, but yet he cannot multiply.

*Q. Why do women take those for asses that are too importunate?*

*A.* As they are sensible of their own imperfections, they admire men should descend so below their understandings to be so simply sensual.

*Q. What things are chiefly in opposition to true love?*

*A.* Shame and fear.

*Q. Why is love painted naked;*

*A.* To shew that all the acts and deeds of love ought to be open, such as are free from treachery or dissimulation.

*Q. Wherefore is it that by the rubbing of our eyes, we cease to sneeze?*

*A.* Because that this rubbing excites heat in the eyes, near which we make the sneezing, and that being a stranger heat, nevertheless a more strong extincts the other heat which caused the sneezing.

*Q. Wherefore is it that in summer we drink more, and in winter we eat more?*

*A.* Because as the summer dries our bodies, so we are forced to moisten them, and in the winter, the cold predominating on the exterior and natural heat, inforces it self, and gathered all into the interior, whereby we eat and digest our meat the better.

*Q. What creatures of all others, as Naturalists write, are the worst that the earth nourisheth?*

*A.* Of beasts, tygers: of men, adulterers and flatterers.

*Q. From whence proceeds jealousie?*

*A.* From envy and love. Envy to see him whom a Mistress loves, to love another; out of love, as she is fearful to lose him who is her best beloved.

*Q. Why is a Drunkard a good Philosopher?*

*A.* Because that he thinks the world goes round.

*Q. What said Sir* Benjamin Ruddiard *of Master* P?

*A.* That he was too high for this world, and too low for the world to come.

*Q. What is the least part of the body, yet darkens the whole body?*

*A.* The

*A.* The eye-lid, the hair whereof, neither waxeth more, nor groweth longer.

*qu. Why are the Italians said to be so jealous?*

*A.* Because they keep all under lock and key.

*qu. What is the name of that fish, which of all others pleases women best?*

*A.* Plaise.

*qu. Why are Taylers of such esteem?*

*A.* Because they are men of great reckoning.

*qu. How did a gentleman of late requite him that gave him the horns?*

*A.* He bit off a convenient piece of his nose, as they were together in a coach, over against the Half-moon Tavern in the *Strand*.

*qu. What death would a Dutch man soonest chuse?*

*A.* To be drown'd in a barrel of English beer.

*qu. What said the gentleman to him that wrangled with him at cards and called him knave?*

*A.* Sir, said he, you are a court card, that is neither king nor queen.

*qu. What reply made the Lock-Smiths wife to her husband, when he would never let her be quiet but according to his jealous custom, preach to her a sermon out of his trade, of what bars, bolts, and locks belonged to the chastity of an honest wife?*

*A.* What a coil is here, quoth she, with your bars, your bolts, and your locks; you are a little too conceited of your trade, when there is never a Tapster nor Ostler that I know, but hath as good a key to open it as any Lock-Smith of you all.

*qu. What is good manners in a Chamber-maid?*

*A.* To exercise her patience behind the hangings, whilst her Mistress is busie with a gentleman in the same room.

*qu. what said the French madam to her husband, when she went to bed to her Lodger in the next room?*

*A.* Husband, I went only to the Chamber-pot.

*qu. what if dreams and wishes had been all true?*

*A.* There had not been since Popery, one Nun to make a maid of.

*qu. How do you define a Serjeant?*

*A.* He is for the most part the spawn of a decayed Shopkeeper, a hangman and he are twins, onely a hangman is his eldest brother.

*qu. what*

*qu. what is an Almanack maker?*

*A.* He is a tenant by custom to the Planets, of whom he holds the twelve signs by lease parrol, to which he payes yearly rent.

*qu. which at all times is the best bed-fellow?*

*A.* Sleep.

*qu. why are women at all seasons more prone to love then other creatures?*

*A.* Because they are naturally more soft and ticklish.

*qu. whether is the man or woman more constant in love?*

*A.* The man, as he is of a more firm body and spirit.

*qu. why did* Paris *see the Goddess naked, when he was appointed to give his judgement about the ball?*

*A.* Because many have handsome faces, that if they were stript of their clothes have such nasty deformity on their bodies, that a Beadle of the wand would sooner lose his place then approach them with a clean whip.

*qu. why did the admired Painter* Xerxes *figure* Cupid *in a green robe?*

*A.* Not onely to express the youthfulness of love, but also to moralize what the colour green signifies, which is Hope.

*qu. How may carnal copulation be civilly defined?*

*A.* It is a mutual action of male and female with convenient instruments, ordained and deputed for generation, to maintain and multiply the species and kinde of every creature.

*qu. why is that saying, That the falling out of lovers is the beginning of love?*

*A.* Because love is like a flame that increaseth with every blast.

*qu. what kinde of people are those, that being as beasts themselves, set upon beasts, carry beasts in their hands, have beasts running about them, and all to pursue and kill beasts.?*

*Sol.* Unlearned Hunts-men.

*qu. wherefore is the world round?*

*A.* To signifie that it, nor all in it can fill the heart of man, which is triangular.

*qu. what are the benefits of good scents and perfumes?*

*A.* To purifie the brain, refine the wit, and awaken the fancy.

*qu. Is lying of any ancient standing?*

*A.* Yes, but not as the atheistical writer antedates, not before *Adam*.

*Q. why is immoderate venery hurtful?*

*A.* Because it destroyes the sight, spends the spirits, dries up the radical moisture, which is instanced by the naturalists in the Sparrows, which by reason of their often coupling, live but three years.

*Q. whence comes it that those that are born deaf are also dumb?*

*A.* There is a certain tie or conjunction of the nerves which stretch to the ears, and from the tongue, the which being dispos'd from the birth, it must of necessity be, that those two faculties should be equally affected; onely it is confessed, that certain sicknesses may make one deaf, without being dumb; and on the contrary, one may be made dumb without being deaf, because it may so fall out, that once branch of the nerve may be offended without hurting the other.

*Q. why do lovers sit up with one another whole nights?*

*A.* Because they cannot go to bed together.

*Q. May a lover die with too much loving?*

*A.* Yes, as 'tis in the Song, for the space of half an hour, but no longer.

*Q. why is* Cupid *pictured blinde?*

*A.* Because he uses in the dark to play at blind-man-buff.

*Q. why do the Dutch eat so much butter?*

*A.* Because they have there fish so cheap.

*Q. what said the Gardiner to his wife when she came to see him hang'd?*

*A.* Get you to work you whore, weed, weed for bread for your children, is this a time for you to see showes.

*Q. what think you of the wife, that said the Taylor her husband, was not fit for her?*

*A.* She had a minde to measure with a yard of her own chusing.

*Q. what said one of a marriage that was made betwixt a widow of a vast fortune, and a Gentleman of a great house that had no estate?*

*A.* That the marriage was like a black pudding, one brought blood, and the other brought suet and oatmeal.

*Q. what may a porter of the city gates be compared unto?*

*A. Cerberus*, that would not let the wandring ghosts pass without a sop.

*Q. why should a fair womans neck be awry?*

*A.* Then

*A.* Then it ſtands as if ſhe look't for a kiſs.

*Q. what is a Mountebank?*

*A.* He is one, that if he can but come by the names of diſeaſes, to ſtuff his Bill with, he hath a ſufficient ſtock to ſet up withall.

*Q. what Officer keeps his Oath moſt ſtrictly to the City?*

*A.* A Serjeant, for he ſwears to be a true Varlet to the city, and he continues ſo to his dying day.

*Q. what trick will the Vintners uſe after walnuts are out of ſeaſon, to keep up their price of ſack?*

*A.* Cunning knaves need no Brokers.

*Q. whether is the water or the earth bigger?*

*A.* The water is bigger then the earth, the air is bigger then the water, and the fire bigger then the air.

*Q. How many bones are there in the body of a man?*

*A.* In the Head 49. in the Breaſt 67. in the Hands 61. in the Feet 60. the vulgar opinion is, that there is in all 244.

*Q. How may one diſtinguiſh of the height of things?*

*A.* The Sea is higher then the Earth, the Air is higher then the Sea, the Fire then the Air, and the Poles above them.

*Q. why doth a chaſte woman love him exceedingly that had her virginity?*

*A.* Becauſe of her ſhamefac'tneſs, as alſo out of an eſteem of him to whom ſhe intruſted her credit.

*Q. what herb of all others moſt preſents the form of a man?*

*A.* A mandrake.

*Q. what birds of all others are the moſt perfect heralds of the Spring?*

*A.* The Swallow and the Cuckow.

*Q. At what time do womens breaſts begin firſt to increaſe?*

*A.* At fourteen.

*Q. what is conjectured of him that made the ſong of the Bulls feather?*

*A.* That there is none about the town, that can pretend more reaſon to ſing it, better then himſelf.

*Q. why did a Pulpit-cuſſer about* London, *cry out ſo for bowes and arrows, bowes and arrows?*

*A.* Becauſe, according to the Proverb, a fools bolt is ſoon ſhot.

*Q. why do ſome women bluſh ſo?*

*A.* Becauſe that little modeſty they have, is contracted in their faces.

*Q. why*

Q. *why do yong whores turn old bawds?*

*A.* It is with them as it is with other trades, after they have served out their times, they set up for themselves.

Q. *what is a whore?*

*A.* She is one that pricks betimes, for her stock is a white thorn, which cut and grafted on she becomes a medlar.

Q. *One askt* Ben. Johnson *what reparation he would tender to his honor for spitting in his face?*

*A.* He answered, if he pleased, he would tread it out again.

Q. *what said the wench that was brought before the Judge about a rape, when he askt her, whether the fellow offered any violence, or the like.*

*A.* Yes, said she, and please your worship, he bound my hands, and would have tyed my legs together, but I thank my own industry, I kept them assunder.

Q. *A country Painter painting of a small Parish Church, and writing false Ortography, one asks him, that overlookt his work, why he spelt so false?*

*A.* Alas Sir, sayes the Painter, you must understand that this is a poor Village, and they will be loath to go to the charges of true English.

Q. *what were those two stars that the sea man cryed out for in the storm, as onely desirous to see, before he was cast away?*

*A.* The star in *Cheap-side*, and the star in *Coleman-street*.

Q. *what said he that saw a fellow in very cold morning on the gallows in his shirt?*

*A.* That he was afraid he would catch his death.

Q. *what may a covetous Lawyer be compared unto?*

*A.* Hee's one whose fingers have itcht for a bribe, ever since his first practising of Court-hand.

Q. *what is a meer Pettifogger?*

*A.* He is one of *Samsons* Foxes, he sets men more shamefully together by the ears then pillories.

Q. *why do lovers shed their hair so fast?*

*A.* Because with them it is for the most part the fall of the leaf.

Q. *Is it lawful for a lover to make use of any other Lady then his own?*

*A.* The law of Nations permits no such custom, nor will it serve his turn, though she be never so like, to say that he mistook her for his own Mistress.

Q. *what*

*Q. What is love?*

*A.* 'Tis a passion without reason, order, or stability, 'tis the whirle-pool of mans liberty, a disease that will make one as sleepy as a cat.

*Q. What is the female sex without the male?*

*A.* Imperfect.

*Q. When will* A. B. *make another song in praise of Sack?*

*A.* Ask the Fidlers.

*Q. What said the Soldier when his Captain demanded of him, why he bought his Colours at his shop, and why he fancied them still above any other.*

*A.* Oh Sir, said he, I have all the reason of the world to fancy them; for these your Colours saved my life, I followed them when you run away from *Basing-house.*

*Q. What said the Carrier to the Thieves when he saw they would rob him.*

*A.* Friends, make a conscience, let me share, I desire to drive the same trade with you, to have something of my own.

*Q. Why did Mrs.* H. *make her Husband a Wastecoat of her Willow-colour'd Stuff-petticoat?*

*A.* As she might otherwise have parted with her smock; and you know what the Proverb sings, *Near is my Petticoat, but nigher is my smock.*

*Q. One askt another what* Shakespears *Works were worth bound up together; the other replyed, not worth a farthing: not worth a farthing, said he that was to buy them, why so?*

*A.* The other answered, that his Playes were worth money, but he never heard that his Works were worth any thing.

*Q. Why is a Puritan a Non-resident.*

*A.* Because he never keeps near his Text.

*Q. What is the best way of dealing with a seemingly zealous Lay brother?*

*A.* Not to trust him, for then he can never deceive you.

*Q. Why cannot the Devil take tobacco through the nose?*

*A.* Because Saint *Dunstan* scared it with a pair of tongs.

*Q. What may the Law be most fitly compared unto?*

*A.* To a thicket of Brambles, into which by tempest the poor sheep being driven from the Plains for refuge, are there fleeced.

*Q. Why may not* Machivel *be reputed as honest as some modern Politicians?*

*A.* Because he made no use of the hypocritical veil of a religious profession, to rough-cast his knavery withall.

*qu. what kinde of people are those, that sleep not with their own faces?*

*A.* Women that paint.

*qu. what is that, which being contained in it self, yet from it thousands it dayly grow and issue?*

*Sol.* An egg, from whence are produced fowls, fishes, birds, and serpents.

*qu. what breaks the shell at the coming forth of the chicken?*

*A.* The defect of nourishment, which at the end of the time is wasted in the shell, which the chicken wanting, exposeth it self, and so breaketh it.

*qu. what is that which is milk in his dam, or fire, of a mingled seed, brought forth by others, and produceth not his like?*

*Sol.* A mule begotten betwixt a horse and an ass.

*qu why have those that lie on their backs so many dreams and visions?*

*A.* Because the humors are disturbed, and upwards where the fantasie is.

*qu. why is it unwholsome to lie on ones back?*

*A.* Because it disposeth a man to the Incubus, or night mare, which is a passage of the heart, when a man thinketh himself to be strangled in his bed, and somewhat lies heavy on his stomach which he would throw off, it also causeth with the over heating and oppression of the reins, and effusion in the night, which weakens the back.

*qu. what payes* Venus *more customs then all the world besides?*

*A.* The bed.

*qu. what is a Sexton?*

*A.* He is one, that of all Proverbs cannot abide to hear that of, *We live by the quick, and not by the dead.*

*qu. why are boats compared to females.*

*A.* Because every one enters into them.

*qu. what said she to him that found her at it behinde the door in a Tavern?*

*A.* At this time, Sir, I cannot pleasure you, keep this secret from my husband, and I will disclose as great a one to you, when it lies in my power.

*qu. what said the Cuckold to him that he found a bed with his wife?*

*A.* Sirrah

*A.* Sirrah, for this once I forgive you, but look to it, the next time I catch you in the corn, I will put you into the pound, to the tune of, Come no more there boyes.

*Q. With what words did one challenge another that had abused him, but was not his equal?*

*A. I. N.* do confess my self to be as base a villain as thou art, and therefore let me see thee to morrow by such an hour in *Hide Park?*

*Q. What said the Saylor when the ship was set on fire in the coast of* Perû?

*A.* He cast himself into the sea, and cryed, some rosted and some sod.

*Q. What answer did one return him that desired to borrow his cloak?*

*A.* Sir, seeing it rains not, what need you borrow a cloak; and if it should rain, how can I my self be without it.

*Q. What said the Lady to her son that was a great gamester, when she was likely to be drowned?*

*A.* Son, said she, for your part you can swim, but if am drowned to day, pray thee play not away my clothes till I am buried.

*Q. Who are those that are near the Sun rising, and see the first day, yet themselves are of the colour of the night?*

*A.* The Ethiopians.

*Q. Why are children often like their fathers then their mothers?*

*A.* To give a modest reason, it proceeds from the imagination of the mothers, that at such a time, thinks of the disposition of the father.

*Q. What do the eyes chiefly betray?*

*A.* Those things which a man would keep most secret, Love and Drunkenness.

*Q. From whence is derived the power of feeling?*

*A.* It spreads it self through every part by Sinnews, which descend from the hand to the foot, and like a net spreads over the whole body.

*Q. What thing is that which being blinde it self, leads the blinde, and bears him that bears it?*

*A.* A staff.

*Q. Why is the flesh of the lungs white?*

*A.* Because they are in continual motion.

Q. *What is an idle magistrate like?*

A. The picture of Saint *George* on a sign-post, with his sword drawn to no purpose.

Q. *What may be said of him that speaks great Gun-powder words?*

A. That he hath a timpany in his mouth.

Q. *What are lovers oaths like?*

A. Mariners prayers, that last no longer then the storm.

Q. *What may a Musician be compared unto?*

A. To a Camelion that lives by the air.

Q. *Why doth a Knight take place of a Gentleman?*

A. Because some are Knights before they are Gentlemen.

Q. *What is a domineering fellow to be compared unto?*

A. A gingling spur, that keeps a noise but never pricks

Q. *What is the reason that captain* Bulmur *could not make his boat leap out of the water, and fly over* London *Bridge?*

A. Because the people could not believe.

Q. *What did the fellow near* Doctors Commons *do that sent his wife for salt?*

A. He eat up the quarter of lamb before she came, for which he is called lamb without salt.

Q. *What was* Jeff. y's *the Queens little dwarfs usual biding place?*

A. In *Parsons* the Kings great porters fob.

Q. *Why are Tailers like woodcocks?*

A. Because they live by their long bills.

Q. *Why is it dangerous to abuse a Physician?*

A. Because if he once have to do with a man, he will make him stink.

Q. *Why are Players like to poor Philosophers?*

A. Because they are as well contented with their rags, as when they are in their richest robes.

Q. *Why are great eaters the most valiant men?*

A. Because they never fight but with a good stomach.

Q. *What are Horse-keepers and Ostlers, though the times are never so mutual?*

A. Stable-men.

Q. *Why are Fidlers so unfortunate?*

A. For that they never do any thing, but it is against the hair.

Q. *Why are Scriveners hard hearted fellows?*

A. Because

*A.* Because they rejoyce when they get other men into bonds.

*Q. Why is a miller the fittest husband for a scold?*

*A.* Because when the mill goes, her tongue cannot be heard.

*Q. What may be said of one that speaketh hard words?*

*A.* That he hath swallowed a Doctor of Physick's bill.

*Q. Why are Glaziers good Arbitrators?*

*A.* Because they spend their whole time in composing of quarrels.

*Q. Why is it unlikely that Sailors should be rich men?*

*A.* Because they are never so well pleased, as when they go down the winde.

Qu. *Of all knaves, why is there greatest hope of a Cobler?*

*A.* Though he be never so idle a fellow, he is still mending.

*Q. Why is a Hang-man a person of a contemplative profession?*

*A.* Because he never goes to work, but he is put in minde of his own end.

*Q. Why is a Tooth-drawer a kinde of an unconscionable trade?*

*A.* Because he takes away those things, by which every man gets his living.

*Q. Why is it not proper to call a Tapster a Drawer?*

*A.* Because beer onely makes men piss, but it is wine that makes them draw.

*Q. Why is a Barber said to be such an active fellow?*

*A.* Because when he uses his comb, he doth so box one about the ears.

*Q. Why are there so many Pick-pockets in every corner, though there be, for the most part, a watch in every Street?*

*A.* It is all one for that, for a Pick-pocket had as live meet with a watch, as any thing else.

*Q. Why are Tobacco-Shops of all other places most dangerous?*

*A.* Because there is none ever frequented them, but he smoaks for it.

*Q. Why is a Midwives trade of all others most commendable?*

*A.* Because they lived not by the hurt of others, as Chyrurgions do, nor by the falling out of friends as Lawyers do, but by the agreement betwixt party and party.

*Q. Why do Lawyers Clerks write such wide hands?*

*A.* To keep the peace, for if the Plaintiff should be in one leaf, and the Defendant in another, the lines being too near, they might perhaps fall together by the ears.

*Q. why must an Apothecaries shop needs be healthful?*

*A.* Because the windows, boxes, benches, and all things in the shop take Physick.

*Q. what may an Antiquary be compared unto?*

*A.* To a Dutch man, that loves cheese for being worm-eaten and mouldy.

*Q. One drinking of a cup of burnt Claret, said that he was not able to let it down, another asks him why?*

*A.* He answered, because it was red hot.

*Q. One seeing a man and his wife fighting, asks another why he did not part them?*

*A.* He answered, he was better bred then to part man and wife.

*Q. why is it necessary for women to learn a Roman hand?*

*A.* Because they are seldom very good Secretaries.

*Q. One saying that it was a fine quality for one to speak extempore:*

*A.* Another answered, it was no such fine quality, for every inconsiderate Sectarist did it.

*Q. why is one squint-eyed most circumspect of all others?*

*A.* Because he can look nine ways at once.

*Q. why is corn a quarrelsome creature?*

*A.* Because it rises by the blade, and falls by the ears with those that cut it.

*Q. what may a* Middlesex-*man be called?*

*A.* An Hermophrodite, because he is of both sexes.

*Q. why have Hosts red noses?*

*A.* To show the world an experiment of the vertue of what they sold.

*Q. A Gentlewoman that was always jealous of Latine, hearing one say* bona mulier?

*A.* That for *bona*, she knew that was good, but I will pawn my life on it, the other word says she, means that which is stark nought.

*Q. The people wondering at the Eclipse of the Sun?*

*A.* One that stood by told them that it only burnt dim, and that *Phebus* was snuffing of it.

*Q. what did the fellow to his wife, that said she was neither sick nor well?*

*A.* He

*A.* He turned her out of doors, for said he, Hussie I am onely bound to keep you in sickness or in health.

*Q. One told a gentleman that went by water, that his cloak burnt?*

*A.* I knew that, said the gentleman, and therefore I put it into the water.

*Q. A Wit meeting of a Usurer, desired him to lend him some money, Sir, said the Usurer, I do not know you?*

*A.* Therefore I ask you, sayes he, for they that know me will not lend me a farthing.

*Q. One saying that he was sorrowful, that such a Venison Pasty was eaten?*

*A.* His friend replied, if he pleased, he would write an Epitaph on it.

*Q. One asks in which part of the house a gentlewoman did use to lie?*

*A.* Answer was made that she lay backwards, and did let out her fore rooms.

*Q. One asks a pretty wench that came out of the country in her linsie woolsie petticoat, very mean in habit, when he saw her not long after in the* Strand *mighty brave, how she purchased such cloaths?*

*A.* Faith, said she, onely for the taking up.

*Q. One asking another what Superscription he had best write to his Mistress on his letter, was told,* Venus Lass *of his affections?*

*A.* No by my troth, not I said he, she shall be stiled as I think she is, Venice glass of my affections.

Qu. *One asks what was the first commodity a young shopkeeper put off.*

*A.* Another answered his honesty.

*Q. One asks why men should think there was a world in the moon?*

*A.* Answer was made, because they are Lunatick.

*Q. what reply did he make to the Physitian, that said that his liver was noughts.*

*A.* Qualis vita, fuit ita.

*Q. why are women like a piece of Grogram?*

*A.* Because they are alwayes fretting.

*Q. One being asked what country-man a Plough man was?*

*A.* Was answered an Hungarian.

*Q. One asking a Poet where his wits were?*

*A.* Another that stood by, answered, they were a-wooll-gathering, for said he, no people have more need of it.

*Q. One said he was so tender hearted, that he could not abide to kill a louse?*

*A.* Another replied, because he was too cowardly to see his own blood.

*Q. One perswaded another, because she was rich, to marry a whore, saying, it was not too late for her to turn?*

*A.* A Pox on her, sayes the other, she hath been so much worn, it is to no purpose, she is past turning.

*Q. What said the Gentleman to the Citizen, that with his hat in his hand began a health to all the cuckolds in the world?*

*A.* Sir, sayes he, be cover'd, what do you mean, pray be pleased to remember your self.

*Q. How did* Phil. Porter *rid himself and his company of the Fidlers?*

*A.* He caused one of his Comrades to snip off a piece of his ear, and drinking off a beer-glass to the musick, swore every one of them should follow his example.

# Wit and Language.

## Set Forms of Expreſſion inſerted for imitation.

A Kiſs is but a minutes joy.
Your words are *Delphian* oracles.
Your wit hath too much edge.
I am a caſt away in love.
You are a flame of beauty.
Sweet and delicious as the feaſt of love.
Sweet as the breath of lutes, or loves deliciouſneſs.
I, like a childe, will go by your directions.
You are the riſing ſun which I adore.
It is a confidence that well becomes you.
I ſee your wit is as nimble as your tongue:
Your favors I did taſte in great abundance.
Let me but touch the white pillows of your naked breaſts.
Your words like muſick pleaſe me.
I prize your love above all the gold in wealthy *Indies* arms.
Ile play at kiſſes with you.
Give me a naked Lady in a net of gold.
Your fingers are made to quaver on a lute, your arms to hang about a ladies neck.
Your tongue is oyled with courtly flatteries.
You guild my praiſes far above my deſerts.
My boldneſs wants excuſe.
Reward ſtayes for you.

Ile

Ile pay the tribute of my love to you.
Welcome, as light to day, as health to sick men.
Let me share your thoughts.
Let men that hope to be beloved be bold.
You have a face where all good seems to dwell.
My duty bindes me to obey you ever.
I sacrifice to you the incense of my thanks.
You wear a snowie livery.
I will repay your love with usury.
Vertue go with you.
You are the star I reach at.
I am engaged to business craves some speed.
You speak the courtiers dialect.
Inherit your desires.
Your are my counsels consistory.
Your title far exceeds my worth.
Ile bathe my lips in rosie dews of kisses.
I wear you in my heart.
You are the miracle of friendship.
You are the usurer of fame.
My genius and yours are friends.
I will unrip my very bosom to you.
My tongue speaks the freedom of my heart.
Give me leave to waken your memory.
Of late you are turn'd a parasite.
With your Ambrosiack kisses bathe my lips.
Sure winter dwells upon your lip, the snow is not more cold.
Mine eyes have feasted on your beauteous face.
Your favors have faln like the dew upon me.
Oh I I shall rob you of too much sweetness.
You have the power to sway me as you please.
Your goodness wants a president.
Your acceptance shall be my recompence.
The Sun never met the Summer with more joy.
You wrap me up in wonder.
You temporize with sorrow, mine's sincere.
You have made me sick with passion.
Oh! suit your pitty with your infinite beauty.
There is no treasure on earth like her.
Your breath casts sweet perfumes.
Goodness and vertue are your near acquaintance.

You understand not the language of my intent.
My entertainment hath confirmed my welcome.
Your words have charmed my soul.
Make me companion of your cares.
I want no part of welcome but your wished presence.
It is no pilgrimage to travel to your lips.
I am proud to please you.
By you, like your shade, Ile ever dwell.
The unblown rose, the crystal, nor the diamond, are not more pure then she.
Ile chronicle your vertues.
As white as innocence it self.
As constant as the needle to the adamant.
You are the onely anchor of my hopes.
I am as mute as night.
Women are angels clad in flesh.
My arms shall be your sanctuary.
You, like a comet, do attract all eyes.
As kinde as the Sun to the new born Spring.
As glorious as the noon-tide Sun.
Your eyes are orbs of stars.
You make my faith to stagger.
You are too much an adamant.
As you have vertue speak it.
You are a noble giver.
Let me seal my vowed faith on your lips.
It is a paradise enjoying you.
You are a white enchantress, Lady, you can enchain me with a smile.
I have no faculty which is not yours.
You are full of fair desert.
Your purse is my Exchequer.
Your example steers me.
Her name, like some celestial fire quickens my spirit.
You cannot tempt me Syren.
Let me perish in your presence.
Your love out-strips my merit.
Your complements call your faith in question.
My wish requites you.
Midnight would blush at this.
There's musick in her smiles.

The

The ocean's not more boundless then your favors.
Ile lodge you in my bosom, and wear you in my heart.
It is the blessing of my fate.
Fire quickens my spirits,
Your presence is restorative.
Your language is more dubious then an Oracle.
Your heart's like pibble, smooth but stony.
Passion, like midnight, sits upon your thoughts.
Her swan-like breasts more white then new fain snow.
Confirm me in your favor with a smile.
Welcom as Manna to my hungry soul.
She is the glory of her sex, she bears the palm of beauty from them all.
Others to her seem like the glimmering stars compared to the full moon.
Ile pay the last tribute of my lips to your fair hands.
The musick of the spheres is not so ravishing as her voice.
Report could never have got a sweeter air to fly in, then your breast.
You have the power to steer me as you please
'Tis my duty to obey your fair commands.
You are the onely person I have ambition to honor.
Pray point me out some service to express my gratitude.
I know you are all courtship.
You are liberal in language.
Her breath perfumes the air.
You embrace the occasion to depart.
You are the partner of my hopes.
You are all worth, all bounty.
She is a mine of beauty.
Ile like your shade pursue you.
you have discourst me into admiration.
you have a soul is full of gratitude.
This kiss seals my repentance.
your sight gives me a lease of longer life.
Let me now circle in my arms all happiness.
Let me be bold to claim your noble promise, my blood heaves in my veins to be in action.
'Tis happiness enough that you have mentioned it.
She hath an easie melting lip, and a speaking eye.
I must enroll you in the catalogue of my dearest friends.

Trust

Truſt not the unruly appetite of youth that pines in more then wiſhes.
you walk in artificial clouds, and bathe your ſilken limbs in wanton dalliance.
Farewell fair regent of my ſoul, you ſtill oblige my gratitude.
The ſight of loves on both ſides, they ſend amorous glances from one anothers eyes.
The bleſſings of your Miſtreſs fall upon you.
Would I were ſecretary to your thoughts.
My beſt abilities of power are at your ſervice.
A maiden-head is a creature got in the eye, conceiv'd in a kiſs.
I have no ſhift of faces, no cleft tongue.
I am not *Oedipus* enough to underſtand you, I am wrapt with wonder.
I have a ſtrong aſſurance of your vertue.
Trouble me not with thanks, leſt I endeavour not to merit any.
Ile rather doubt an Oracle, then queſtion what you deliver.
you may teach *Hermes* eloquence.
My want of power to ſatisfie ſo great a debt, makes me accuſe my fortunes.
your bounty, like a new Spring, hath renewed the Autumn of my years.
I will not war with Eloquence.
You are Fortunes minion, you ſleep in her boſom.
Such endearments will too much impoveriſh my gratitude.
Take me into your boſom, and hide me there.
Not the mountain ice congealed to cryſtal is more chaſte then ſhe.
Ile celebrate my Miſtreſs health to you.
I ever held you my beſt example.
Ile like the perfumed winds ſport with your hair.
you may challenge all my powers on your behalf.
All valor is confined in within your breaſt, I emulate your daring ſpirit.
you overcharge me with ſo great a favor, as your deſcending thus to viſit me.
I ſhould do wrong to merit not to honor you.
As loved as the air I breathe.
you are the friend of Fortune.
All the dayes good attend you.

You

You cast your eyes too much upon the flame moves your destruction.
Ile be as just to you as heaven to truth.
You'l set the aspiring *Catiline* to school,
You are as amorous as youthful *May*.
I yield my self to your direction, mannige me at your pleasure.
I listned for that string, and your discourse hath touch't it.
You have sucke the milk of the court.
I will out-wait a Serjeant to attend you.
You set too high a price on my poor deservings.
The vertues of your minde would force a Stoick to be your servant.
You have fired me with the heat of your deservings.
You are the star by whom my fate is led.
Her eyes are diamonds set in pureſt gold.
The very air is raviſht with her touch.
I cannot speak your praises.
You are the soul of goodness.
You may as you please determine of me.
You are the star that rules my faculties.
Her breath is like the smoke of spices.
She whispers like the amorous lute.
My desires equal your wishes.
You have out-stript me in the race of Honor.
No service more then reciprocal.
I cannot pass you without an *Ave*.
Your noble deeds transcends all presidents.
It is an honor and so I do receive it.

Select

# Select Sentences.

WHoſoever writes a modern Hiſtory, and follows truth too near the heals, may chance have his teeth ſtruck out.

The dignity of truth is loſt in much proteſting.

No Hell ſo low, which luſt and women cannot lead unto.

The world is a theatre of theft, great rivers, ſmall brooks, and they the ocean.

True love is a ſervant, bruiſh luſt a tyrant.

Duty muſt not aſſume the name of merit.

Unequal marriage is not love but luſt.

Revenge is loſt, if men profeſs they hate.

Miſchief doth ever end where it begins.

Where diſtaſte begins, there friendſhip ends.

When a woman hath loſt her chaſtity, ſhe hath no more to loſe.

Too much indulgence is not love but hate.

Reaſon is the miſtreſs of experience.

Nothing is hard to them that dare to die.

He is next in right that hath the ſtrongeſt power.

Blinde is the cenſure of uncertainties.

Time wears out what art and nature cannot bring about.

Great ſorrow is alwayes dumb.

Women are like to Veniee-glaſſes, one crack ſpoils them.

Diſcretion is the better part of valor.

The man that would have ſold the lions skin whilſt the beaſt lived, was killed with hunting of him.

When clouds appear, wiſe men put on their cloaks.

Hope is a bate, it covers any hook.

Libels are ſtifled with taking no notice of them.

Good wits are greateſt in extremity.

Miſchiefs feed like beaſts till they be fat, and then they bleed.

The worſt deeds are made good with good ſucceſs.

Invocation

Invocation is more dangerous then error.
A Politician must, like lightning, melt the marrow but not pierce the skin.
An old husband is good to make a screen of, to stand next the fire, whilst his yong wife sits behind him, and keeps a friends lips warm.
Virgins resolves are weak.
Envy stands on tip-toe to pull down innocence.
When lust is up, all women are alike.
Love is the soveraign vertue of the soul.
The dawn of midnight is the drunkards noon.
Suspicion alwayes hath a ready tongue.
The sun that sets, doth rise again.
All faults are still born that from greatness grow.
The feast of marriage is not lust but love.
Love is a slave to hope.

A DI-

# A DICTIONARY FOR

## The more expeditious finding out of any Rime, being useful for that pleasing Pastime called

## *CRAMBO.*

*Ab.*

Stab
Scab
drab
slab
crab
mab
blab
dab

*Ace. Asc.*

uncase
case
dace
lace
place
mace
face
trace
base
brace
grace
debase
chace
race
embrace
deface
surface
enchase
pace
apace
space

*Aze. Aies. Ays.*

allays
baies
bewrays
blaze
daies
delayes,
deeays
fraies
glaze
gaze
graze
jayes
kayes
maze
amaze
obeys
playes
payes
praies
praise
raies
raze
laies
to lase
raise
slays
stays
assays
essays
sprays
splays
swaies
brays
strays
trays
betrays
ways

| *Ack.* | *Ad.* | straid | bagg |
|---|---|---|---|
| | | perswade | cagg |
| almanack | ada | diswade | cragg |
| black | mad | trade | clagg |
| brack | glad | weighd | dragg |
| crack | dad | wade | flagg |
| jack | bad | obeyd | shagg |
| knack | clad | decayd | fagg |
| pack | dad | | hagg |
| quack | gad | *Af* | jagg |
| rack | pid | | lagg |
| tack | bad | chaff | magg |
| track | lad | draff | nagg |
| wrack | fad | laugh | ragg |
| | swad | quaffe | quagg |
| | | staff | stagg |
| | *Ade. Ayde.* | epetaph | wagg |
| | | | to wagg |
| | aide | *Afe* | *Ague* |
| | afraid | | |
| | blade | safe | |
| | brayde | Ralph | plague |
| | dismayd | chafe | prague |
| | fade | halfe | |
| | jade | calfe | *Age* |
| | layd | | |
| *Aft.* | allayd | *Aft* | age |
| | delayd | | engage |
| | made | aft | gage |
| act | maide | chaft | cage |
| fact | playd | craft | stage |
| compact | payd | daft | parentage |
| bact | prayd | haft | pilgrimage |
| tract | arrayd | graft | pupilage |
| pact | stayd | laught | page |
| quact | staid | quaft | rage |
| jact | shade | shaft | asswage |
| crackt | bewrayd | waft | sage |
| rackt | unstaid | | wage |
| sackt | spade | *Agg* | |
| thwackt | splaide | brag | *Adge* |
| | | | badge |

badge
fadge
madge

*Ai. Ay.*

aye
bay
obey
defray
delay
decay
bewray
clay
array
diſmay
allay
tray
gay
gray
hay
jay
lay
May
nay
play
pray
dray
raie
ſlay
ſay
ſtay
ſplay
ſpray
ſtray
ſway
tray
way
whey

*Ake.*

ake
bake
brake
cake
drake
ſlake
jake
make
miſtake
quake
rake
ſake
ſhake
ſlake
ſpake
ſtake
awake
betake
undertake

*Ale. Aile*

avail
aile
ale
bale
bewail
dale
engrail
exhale
flail
enrail
fail
ſrail
gale
goale
baile
all hail
male
mail
nail
pale
prevail
pail
quail
rail
ſtale
ſale
ſcale
ſhail
retail
trail
tale
tayl
vale
vayl
wail
whale

*All. Awle*

all
appall
awle
ball
brawle
call
caule
crawl
fall
gall
hall
mawl
Paul
pall
ſmall
ſhall
ſtall
ſprawl
ſpawl
tall
thrall
wail
yawl

*Ald*

balld
embrawld
calld
crawld
enthralld
galld
mauld
ſcauld
ſprawld
beſprawld
ſcalld
walld
yawld

*Ayld.*

bayld
bewaild
faild
engraild
retaild
haild
hald
exhald
naild
empaild
prevaild
ralld
laild
ſcald
retayld
trayld
vaild

*Alk.*

balke

| | | | |
|---|---|---|---|
| balk | cham | fan | grand-command |
| chalk | dam | man | hand |
| calk | dram | unman | land |
| ſtalk | flam | nan | mand |
| talk | flimflam | pan | ſtand |
| walk | lamb | paun | withſtand |
| | ram | raun | underſtand |
| *Alm.* | ram | ſpan | ſcand |
| | mam | ſcan | ſtrand |
| alm | ſlam | ſwan | ſtand |
| balm | whimwham | tan | ſpand |
| calm | | vanne | tand |
| palm | *Ame.* | wan | wand |
| pſalm | | wanne | |
| qualm | ame | | |
| thalm | blame | *Ance.* | *Ain* |
| | came | | |
| *Als.* | claim | advance | abſtain |
| | dame | ebance | again |
| alice | frame | countenance | bain |
| malice | flame | dance | brain |
| | fame | daliance | blain |
| *Alt.* | game | deliverance | Cain |
| | lame | trance | cane |
| inalt | mame | glance | crain |
| exalt | name | enhance | contain |
| halt | ſame | ignorance | drain |
| malt | ſhame | lance | ordain |
| palt | tame | prance | conſtrain |
| ſalt | | maintenance | diſdain |
| thalt | *An.* | perchance | dane |
| fault | | ballance | complain |
| revolt | Ann | governance | counterpan |
| | began | | entertain |
| *Am.* | ban | *And.* | fain |
| | bran | | fane |
| | can | and | diſtrain |
| am | clan | band | profane |
| clam | canne | brand | grain |
| cram | dan | over-cand | gain |
| | randan | tand | Jane |

lane

lane
main
maintain
plain
pain
obtain
regain
raign
ſlain
ſuſtain
retain
rain
ſlain
Spain
ſprain
ſtain
ſwain
reſtrain
train
vain
vane
vein
wain

*Amp.*

cramp
camp
champ
damp
lamp
ſtamp
ramp
vamp

*Anch.*

planch
branch
cranch
hanch

lanch
ſtanch

*Ang.*

bang
fang
gang
hang
pang
ſang
rang
ſprang
ſtang
tang
twang
brang

*Ange.*

change
exchange
grange
mange
ſtrange
range
eſtrange

*Ank.*

Mountebank
bank
blank
crank
drank
dank
flank
franck
frank
lank
rank

ſtank
prank
plank
ſhrank
ſhank
ſlank
thank

*Ant.*

ant
aunt
daunt
flaunt
gaunt
grant
haunt
want
pant
ſcant
rant
vaunt,
want
recant
enchant

*Aint*

acquaint
faint
complaint
paint
Saint

*Ap.*

cap
clap
chap
flap
gap

hap
lap
map
xap
pap
vap
ſtap
ſnap
ſwap
ſcrap
ſtrap
thunder-clap
trap
tap
entrap
wrap

*Ape.*

ape
gape
grape
jape
cape
nape
rape
ſhape
ſcrape
ſcape
eſcape
tape

*Aps*

caps
claps, &c.
relaps

*Apt*

apt

| | | | |
|---|---|---|---|
| chapt | impair | outdard | cleark |
| clapt | deſpair | hard | heark |
| flapt | repair | guard | jeark |
| gapt | prepare | heard | lark |
| lapt | ſcare | mard | mark |
| rapt | paire | nard | park |
| wrapt | praier | pard | querk |
| eſcapt | rare | enſnard | ſpark |
| ſcrapt | ſhare | deſpaird | ſark |
| ſhapt | ſtare | ſcard | chark |
| ſwapt | ſpare | ſhard | ſtark |
| intrapt | ſquare | ſpard | |
| ſnapt | ſwear | ſquard | *Arle.* |
| ſlapt | enſnare | ſtard | |
| ſtrapt | aware | ſtarrd | earle |
| | ware | reward | charle |
| *Ar.* | | yard | marle |
| | *Arb.* | | ſnarle |
| are | | *Arf.* | |
| bar | barb | | *Arm* |
| car | garb | dwarf | |
| ſar | herb | ſcarf | arm |
| tar | orb | wharf | diſarm |
| mar | | | barm |
| ſcar | *Arch.* | *Arge* | charm |
| ſpar | | | farm |
| ſtar | arch | barge | to farm |
| far | march | charge | harm |
| war | ſtarch | diſcharge | alarm |
| | parch | enlarge | ſparm |
| *Arc:* | torch | large | ſwarm |
| | ſearch | ſerrge | term |
| aire | | verge | warm |
| bare | *Ard.* | | |
| eare | | *Ark.* | *Arn.* |
| chair | award | | |
| dare | bard | ark | barn |
| fair | debard | bark | fern |
| glair | card | embark | learn |
| hair | diſcard | cark | ſtearn |
| mair | dard | dark | warn |

forwarn

forwarn
yarn

*Arp.*

carp
chirp
harp
querp
ſharp
warp

*Arrs.*

barrs
carrs
dares
fares

*Arſ.*

ars
farce
ſcarce
Mars

*Arſh.*

harſh
marſh

*As.*

aſs
braſs
baſs
claſs
glaſs
graſs
laſs
maſs

paſs
was
repaſs
alaſs

*Art.*

art
cart
dart
farr
heart
hart
mart
part
impart
depart
puare
ſtart
ſmart
tart
thwart
wart

*Arth.*

ſwarth
earth
girth
hearth
dearth

*Aſh.*

aſh
caſh
claſh
craſh
daſh
flaſh
gaſh
gnaſh
maſh
plaſh
quaſh
raſh
flaſh
ſwaſh
ſtaſh
traſh
thraſh
waſh

*Ask.*

ask
bask
cask
flask
mask
maſque
pask
task

*To theſe be-*
*long*
maſquer
masker
mask her
taſker
ask her

*Aſp*

aſp.
claſp
graſp
graſp
haſp
raſp
waſp
unhaſp

*Aſt.*

blaſt
baſt
caſt
chaſt
enchaſt
faſt
too faſt
agaſt
haſt
has't
laſt
maſt
paſt
pac't
taſt
was't
waſt

*At.*

at
bat
cat
chat
fat
hat
gnat
begat
flat
mat
pat
ſat
rat
ſquat
that
what

*Ate.*

abate

abate
bate
debate
delicate
elevate
date
to date
fate
gate
grate
to grate
ingrate
hate
Kate
late
relate
elate
mate
inmate
plate
pate
conſervate
conſecrate
contaminate
ſlate
ſtate
to ſtate
ſtrait
wait

*Atch.*

batch
catch
cratch
hatch
diſpatch
latch
match

to match
patch
ſcratch
ſmatch
ſnatch
thatch
watch

*Ath.*

bath
faith
bath
lath
path
rath
ſwath
ſaith
wrath

*Ave.*

brave
cave
crave
drave
gave
grave
have
knave
lave
nave
pave
ſave
rave
ſhave
ſlave
ſtave
thrave
wave

*Aw.*

aw
claw
daw
draw
withdraw
flaw
jaw
law
gnaw
maw
paw
raw
ſaw
foreſaw
ſpaw
ſtraw
thaw

*Awd.*

bawd
clawd
dawd
fraud
defraud
laud
applaud
thawd
gnawd
abroad
broad

*Awn.*

brawn
dawn
drawn

withdrawn
fawn
ſpawn
gnawn
lawn
ſpawn
prawn
pawn
yawn

*Ax.*

ax
flax
lax
tax
wax

*Ea.*

flea
key
plea
ſea
yea

*Eaſe.*

ſeaſe
deceaſe
decreaſe
encreaſe
fleaſe
greaſe
leaſe
peace
peaſe
pleaſe
ſeas
ſeize
diſſeize

teaſe

teaſe
theſe

*Each.*

each
beach
bleach
breach
leach
impeach
preach
reach
teach

*Ead.*

bead
bread
ſtead
glead
knead
lead
mead
plead
read
ſhead

*Eaf.*

deaf
leaf
ſheaf

*Eak.*

beak
bleak
break
creak
ſteak

leak
peak
ſneak
ſqueak
ſtreak
weak
reak

*Eal.*

peal
heal
congeal
meal
peal
ſteal
ſqueal
ſweal
reveal
teal
weal
Commonweal
wheal
zeal

*Eam.*

beam
bream
cream
dream
ſteam
ream
gleam
ſeam
ſcream
ſtream
theam
team
extream

*Ean*

bean
clean
dean
glean
lean
mean
queen
ſkean
wean
yean

*Eap.*

cheap
heap
leap
reap

*Ear,*

appear
ear
bear
blear
beſmear
chear
fear
ſtear
lear
rear
ſphear
ſpear
ſwear
were
wear
where

*Eaſt.*

beaſt

breaſt
deceaſt
eaſt
feaſt
leaſt
neaſt

*Eat.*

beat
bleat
deceit
conceit
cheat
feat
defeat
great
heat
jeat
meat
neat
pleat
ſeat
ſweat
theat
treat
retreat
intreat
repeat
wheat

*Eath.*

breath
death
heath
ſheath
wreath

*Eave.*

eave
cleave

cleave
deceive
receive
heave
leave
bereave
sleave
weave

*Eb.*

neb
web
eb

*Eck.*

beck
check
deck
neck
peck
speck
to deck

*Ect.*

checkt
reflect
reject
respect
deckt
correct
erect
eject
sect
neglect
pect
circumspect
protect
detect

recollect
deject
infect
architect
dialect
infect

*Ed.*

bed
bled
bread
bred
dead
dread
fed
fled
flead
led
ned
red
overspread
shed
sped
stead
shred
thred
tred
wed
enamored
enamelled
polished

*Edge.*

alledge
edge
hedge
pledge
sedge
wedge

priviledge

*Ee.*

be
decree
dee
ee
fee
glee
agree
degree
free
flee
gee
hee
knee
lee
me
pee
ree
see
shee
thee
three
tree
wee
yee
immortalitie
deitie
divinitie
everlastinglie
lovinglie
enmitie
vanitie, &c.

*Eece,*

geese
Greece
fleece

peece

*Eez.*

cheese
degrees
decrees
frees
bees
freeze
knees
lees
sees
squeeze
trees
wheeze

*Eech.*

breach
breech
leech
speech
beseech

*Eed.*

bleed
breed
decreed
deed
freed
fee'd
feed
agreed
heed
meed
need
seed
speed
weed

read

read
reed

*Eef.*

beef
breef
cheef
greef
releef
theef

*Eek.*

cheek
creek
eke
gleek
greek
leek
meek
seek
shreek
sleek
squeek
week

*Eel.*

eel
feel
heel
keel
kneel
peel
reel
wee'l

*Eem.*

deem

seem
esteem
redeem
beseem
teem

*Een*

seen
green
keen
queen
seen
screen
spleen
ween
over ween

*Eep*

creep
deep
keep
peep
sheep
sleep
steep
sweep
weep

*Ee't*

beet
bee't
fleet
crete
feet
greet
meet
Leet
sheet

see't
street
sweet

*Eeth*

seeth
teeth

*Eev*

beeve
archeive
cleave
greive
deceive
conceive
releive
beleive
repreive
shreive

*Eft*

cleft
deft
left
bereft

*Eg*

beg
dreg
leg
meg
peg

*El*

bell
rebel

cell
dwell
fell
ell
Hell
knell
nel
repel
expel
refel
compel
quell
sell
tell
shell
smell
spell
swell
well
yell
citadel
Nathaniel
spaniel
Daniel

*Eld*

feld
geld
held
queld
rebelld
expelld
spelld
swelld
compelld
repelld
seld

*Eild*

feild
sheild

| | | | |
|---|---|---|---|
| *Ield* | welt | innocence | condiſcend |
| yeild | | conſcience | defend |
| weild | *Ealth.* | hence | intend |
| guild | | defence | offend |
| build | health | influence | befriend |
| | ſtealth | diligence | apprehend |
| *Elch.* | wealth | negligence | reprehend |
| | | indigence | lend |
| belch | *Elve* | offence | commend |
| ſquelch | | ſence | extend |
| welch | delve | excellence | expend |
| filch | ſhelve | commence | rend |
| | | immenſe | ſpend |
| *Elf.* | *Em.* | recompence | diſpend |
| | | expence | pend |
| deli | condem | eloquence | attend |
| pelf | gem | circumference | contend |
| elf | hem | quinteſcence | |
| ſelf | kemb | tenſe | *Ength.* |
| ſhelf | ſtem | pretence | |
| | | whence | ſtength |
| *Elm* | *En.* | thence | length |
| elm | Ben | *Ench.* | *Ent.* |
| whelm | den | | |
| overwhelm | fen | bench | bent |
| ſilm | ken | wench | innocent |
| helm | ben | clench | aſcent |
| realm | wen | french | deſcent |
| | men | quench | negligent |
| *Elt.* | pen | drench | indent |
| | ten | trench | repent |
| belt | then | ſtench | indigent |
| dealt | wren | wrench | diligent |
| dwelt | when | | Kent |
| felt | | *End.* | ſpent |
| ſmelt | *Ence.* | | lent |
| gelt | | amend | commandment |
| melt | intenſe | bend | argument |
| pelt | incence | blend | meant |
| ſpelt | inſenſe | comprehend | ſtent |

ſprent

| | | | |
|---|---|---|---|
| ſprent | refer | feard | firm |
| conſtraint | confer | fleerd | confirm |
| reſtraint | deter | herd | affirm |
| tent | prefer | heard | |
| intent | inter | unheard | *Ern.* |
| repreſent | forejner | overheard | |
| ſent | loiterer | jeerd | concern |
| abſent | poulterer | appeard | diſcern |
| preſent | pewterer, &c. | ſheard | earn |
| conſent | | ſtird | dern |
| diſſent | *Erb.* | beſmeard | fern |
| reſent | | | ſtern |
| merriment | herb | *Erge.* | girn |
| content | verb | | yearn |
| extent | | verge | earn |
| attent | *Erſe.* | dirge | |
| Trent | | | *Erp.* |
| vent | fierce | *Erk.* | |
| event | herſe | | chirp |
| invent | amerce | cleark | querp |
| circumvent | pierce | ſerk | |
| underwent | ſerce | jerk | *Ears. Ers.* |
| | terſe | heark | |
| *Ep.* | converſe | kirk | bears |
| | reverſe; | perk | chears |
| crep | verſe | querk | endears |
| ſtep | ſearce. | lmerk | fears |
| leap | | yerk | ſteers |
| | *Erch.* | | jeers |
| *Ept.* | | *Earle.* | bers |
| | birch | | peers |
| crept | pearch | earle | pears |
| kept | lurch | girle | ſhears |
| ſlept | ſearch | pearle | ſears |
| ſtept | | twirle | ſphears |
| ſwept | *Eard.* | whirle | ſpears |
| | | | beſmears |
| *Er.* | beard | *Erm.* | ſears |
| | bird | | beſmears |
| her | cheard | ſperm | tears |
| defer | endeard | term | ſweats |

converſe

converſe
reverſe
adverſe
wears
years
refers
defers
differs
confers
prefers
errs

*Ert.*

heart
malepert
pert
skirt
squirt
ſhirt
dert
convert
pervert
aſſert
deſert
inſert
invert
divert

*Erth.*

birth
dearth
mirth
earth
perth

*Erve.*

carve
preſerve

conſerve
deſerve
reſerve
ſwerve
ſerve
nerve

*Eſs*

beſs
bleſs
exceſs
conſeſs
cheſs
addreſs
redreſs
expreſs
gueſs
jeſs
leſs
meſs
oppreſs
repreſs
digreſs
ingreſs
profeſs
diſtreſs
impreſs
ſuppreſs
yes.

*Eſh.*

fleſh
freſh

*Eſt.*

beſt
bleſt
breſt
ineſt
addreſt
redreſt
oppreſt
profeſt
conteſt
expreſt
deveſt
beſt
jeſt
ineſt
well
ill
leſt
neſt
depreſt
ſuppreſt
at leaſt
reſt
intereſt
queſt
preſt
diſtreſt
dreſt
beſt
conteſt
inveſt
deteſt
proteſt
weſt
aſſeſt
wreſt

*Et.*

bet
counterfet
debt
fret
tet
get

guest

let
pet
regret
cabinet
coverlet
ſet
wet
whet
yet
ſpet

*Etch.*

fetch
ſtretch
retch
wretch
bitch
vetch

*Ew.*

adieu
blew
chew
crew
dew
flew
hew
few
knew
trew
ſew
ſhew
ſhew
view
yew

*Ex.*

ſex

vex

vex
rex
perplex

*Ey.*

key
weigh
whey

*I*

I
by
buy
bribery
bitterly
bodily
crie
curiosity
calamity
die
deitie
dubiously
drie
divinitie
fie
furiously
fatally
fatalitie
fie
fly
frie
guie
hie
high
lie
lye

*With all words ending in ly, as*

mutually
heavenly, *&c.*
my
nigh
pie
comply
reply
imply
prie
rie
skie
ftie

*And many words ending* ie *and* cy, *as*

extasie
omnipotencie
ftie
tie
thigh
thy
try
vie
whey
awrey

*Ib*

bibb
cribb
gibb
glib
nib
lib
ribb
fibb
ſnibb
ſquibb
tibb

*Ibe*

bribe
gibe
preſcribe
proſcribe
deſcribe
ſcribe
inſcribe
ſubſcribe
perſcribe
tranſcribe
aſcribe
kibe
tribe

*Ice, Iſe*

deities
vanities
monſtrosities
circumciſe
preciſe
obſcurities
fallacities
paradiſe
adviſe
edifice
ſacrifice
demiſe
eyes
tryes
ſtyes
lyes
dyes
tries
wiſe
flyes
eternize
immortalize
fraternities
diſguiſe
prize
price

comprise
diſguiſe
tries
tyrannize
hies
lice
mice
pies
precipice
plies
thighes
rice
riſe
ſicze
ſice
deviſe
villanies
ſpice
intice
thrice
twice
dice
vice
advice
wiſe
ſimplicities
ties, *&c.*

*Ich*

itch
rich
which
bitch
ditch

*Ick*

brick
chick
dick

quick

quick
prick
flick
rick
fick
pick
ftick
tick
ftrick
trick
bayliwick
politick

*Id*

bid
chid
did
hid
kid
amid
ftidd
ridd
ftridd
beftrid

*Ide*

abide
bride
chide
cryd
dyd
dryd
crucifyd
fryd
glid
decide
hide
replyd
relyd

denyd
applyd
replyd
complyd
implyd
pride
pyed
ride
deride
deſcride
ſlide
ſpied
ſtride
tide
ty'd
tryd
vy'd
wide
guide
dignifyd
aſide
ally'd
eſpi'd
provide

*Idge*

abridge
ridge
ſlidge

*Ife*

fife
knife
life
rife
ſtrife
wife

*Iff*

cliff
if
ſtiff
whiff

*Ift*

drift
fift
gift
lift
whift
ſift
ſhift
tift
ſwift
thrift

*Ig*

bigg
digg
pigg
rigg
gigg
higg
ligg
wigg
twigg
wigg
perywigg

*Ike*

dike
pike
like
ſpike
ſtrike
diſlike

*Ile*

bile
reconcile
crocadile
defile
i'le
beguile
mile
nile
compile
revile
ſmile
ſtile
flic
vile
wile
while

*Ill*

bill
chill
dill
drill
fill
gill
till
ſpill
mill
nill
pill
kill
quill
rill
ſhrill
skill
fulfill
ſtill
ſwill
till

thill

| | | | |
|---|---|---|---|
| thill | | | reſigne |
| will | *Ilt* | *In* | ſhine |
| | | | ſhrine |
| *Ild* | built | bin | ſwine |
| | milt | been | vine |
| build | guilt | chin | wine |
| filld | gilt | din | valentine |
| fulfilld | quilt | fin | chine |
| killd | ſpilt | inn | tine |
| millđ | tilt | in | twine |
| pild | wilt | begin | devine |
| guild | | gin | trine |
| skilld | *Im* | grin | whine |
| deſtilld | | kin | |
| ſtilld | brim | lin | |
| ſwilld | dim | min | *Ince* |
| tilld | gim | pin | |
| untilld | him | thin | prince |
| trilld | limb | ſpin | mince |
| will'd | trim | thin | ſince |
| ſelfwilld | rim | tin | quince |
| | skim | twin | rince |
| *Ilde* | ſwim | win | convince |
| | | ſin | wince |
| childe | *Ime* | | |
| deſilde | | *Ine* | *Inch* |
| milde | chime | | |
| ſmild | crime | columbine | finch |
| reconcild | grime | combine | inch |
| compil'd | lime | concubine | binch |
| beguild | prime | brine | winch |
| ſtil'd | time | incline | |
| til'd | ſlime | decline | |
| wilde; | rime | chine | *Ind* |
| | | dine | |
| *Ilk* | *Imp* | fine | friend |
| | | kine | grind |
| | imp | line | pind |
| milk | limp | mine | ſind |
| ſilk | pimp | deſigne | skind |
| whilk | ſhrimp | repine | ſpind |

flouriſhing
nouriſhing
caſterling

blinde
binde
inclinde
declinde
dinde
finde
minde
grinde
behind
linde
kinde
pin'd
rinde
deſingde
reſignde
twinde
winde
whinde
unkinde
combinde
enſhrinde

*Ing.*

bring
cling
ding
fling
hing
king
ling
ring
ſpring
ſting
ſtring
ſwing
thing
wing

*Inde*

*Inge.*

cringe
fringe
hinge
ſinge
ſwinge
revenge

*Ink.*

blink
brink
cinque
chink
ink
wink
ſink
ſhrink
ſlink
link
ſtink
bethink
twink

*Int.*

dint
flint
hint
lint
mint
ſplint
ſquint
ſtint
imprint

*Ip.*

chip
clip
dip
hip
lip
nip
pip
quip
rip
ſlip
ſkip
flip
ſtrip
tip
trip
whip

*Ipe.*

gripe
wipe
pipe
ripe
ſnipe
type
tripe
wipe

*Ipt.*

chipt
clipt
dipt
hipt
quipt
ript
ſipt
ſlipt
ſkipt
ſlipt
ſnipt
ſtript
tript
whipt

*Ir.*

fir
myrh
ſir
ſtir
beſtir

*Ire.*

brier
buyer
cryer
dire
dryer
fire
flire
frier
implyer
ire
higher
admire
lyer
nigher
quire
deſire
expire
aſpire
conſpire
Eſquire
retire
attire
fryer
wyer

*Irr.*

dirr
girr
thirr
skirr
squirr

*Is.*

is
blis
cis
dis
his
kis
mis
abis
pis
swis
this
wis

*Ish.*

dish
fish
pish
wish
rush

*Isk.*

brisk
frisk
fisk
whisk

*Isp.*

crisp

liſp
whiſp

*Ift.*

deſiſt
exorciſt
fiſt
griſt
kiſt
liſt
miſt
twiſt
inſiſt
aſſiſt
reſiſt
conſiſt
periſiſt

*It.*

bit
chit
hit
it
knit
kit
acquit
ſit
ſpit
tnit
ſlit
ſplit
commit
remit
immit
ſubmit
emit
remit
ſit

*Ite.*

bite
bright
dight
light
night
ſight
knight
ſight
delight
mite
might
benight
affright
pight
plight
requite
requiſite
upright
oppoſite
overſight
ſhite
ſmite
ſpite
excite
ſprite
wight
write
white
excite
incite
recite

*Itch.*

birch
ditch

twit
writ

*Ite.*

pitch
ſtitch
rich
ſwitch
twitch
witch
which

*Ith.*

blith
lith
belith
ſith
tith
writh

*Ive.*

dive
drive
five
give
hive
live
alive
contrive
connive
deprive
repr·ive
rive
ſhrive
ſlive
ſtrive
thrive
wive

*Oe*

roche
mole
pole
cope
coap

*Oad*

ſole
ſoul
grope
bope

doe
dough
toe
forgoe
fro
goe
loe
moe
no
poe
roe
row
ſo
ſhoe
ſhow
throw
to
though
woe
wooe
who

abode
aboad
abroad
goad
load
rode
mode
tode
trod
yode

*Oak*

oak
broke
choke
cloke
croak
poke
ſoke
ſmoke
ſpoke
ſtroke
invoke
provoke
revoke
awoke
yoke

*Oale*

bole
cole
dole
tole
goal
bole

ſhoal
ſtole
whole

*Oam*

foam
home
comb
roam
tomb
womb

*Oan*

one
bone
cone
drone
flown
gone
groan
hone
Jone
lone
ſtone
alone
moan
none
rone
ſhown
tone
throne
own

*Ope*

ope

Pope
rope
ſcope
ſope
ſlope
trope

*Oar*

oar
ore
boar
bore
core
door
floor
before
adore
glore
goar
ſtore
more
hoar
lore
moor
deplore
implore
pore
poor
rore
ſore
ſoar
ſcore
ſhore
ſnore
reſtore
ſwore
tore

tore
wore
whore
yore

*These rime all in their plural numbers.*

*Orſe*

courſe
horſe
hoarce
ſource
remorſe
gorſe
morſe

*Oard*

bor'd
board
accord
afford
record
abhord
goar'd
gor'd
hoar'd
hourd
implord
deplord
por'd
roar'd
ſoar'd
ſnord
ſword
whord
word
lord

*Ob*

bob
cob
fob
rob
ſob
throb
ſtob

*Ock*

block
brock
cock
clock
dock
flock
frock
knock
lock
ſmock
mock
pock
rock
ſtock
ſhock
ſock
hillock

*Ockt*

blockt
cokt
dockt
flockt
lockt
knockt
mockt
rockt
ſtockt

*Od*

cod
clod
pod
nod
god
rod
odd
ſod
trod

*Odge*

dodge
lodge

*Off*

cough
doff
goff
rough
ſcoff
trough
enough

*Oft*

cough'd
croft
doft
oft
ſoft
loft
aloft
ſcoft

*Og*

brog
clog
dog
frog
cog
pettifog
gog
hog
log
nog

*Oll*

coll
Doll
Moll
goll
ſoll
pole
roll
ſcrowle
controll
toll

*Old*

bold
cold
old
fold
controlld
hold
mold
rolld
ſold
ſcold
enrolld
mold
told

told
controlld
ſhold

*Olk.*

folk
yolk
ſtalk

*Olt.*

bolt
colt
dolt
revolt

*Olve.*

involve
wolve
revolve

*Om.*

come
comb
from
ſome
plum
Tom
womb
whom

*Omp.*

pomp
romp

*On.*

con

don
John
upon
none
won

*Once.*

ſconce
once

*Ond.*

bond
cond
dond
pond
ſtrand
enthrond
bemond
groand

*Ong.*

among
long
ſong
ſtrong
throng
thong
wrong
young

*Ont.*

wont
font
helleſpont

*Op.*

crop

pop
dop
fop
chop
lop
hop
knop
ſop
prop
ſhop
ſlop
top
ſtop

*Opt.*

chopt
lopt
cropt
hopt
dopt
propt
ſlopt
topt

*Or.*

dor
for
nor
or

*Orſe.*

diſcourſe
concourſe
purſe
ſorce
horſe
fource

gorſe
remorſe
nourſe

*Erch.*

perch
ſtarch
ſcorch
torch

*Orge.*

diſgorge
forge
George
ſcourge

*Ork.*

cork
fork
pork
ſtorſt
work
York

*Orld.*

world
hurld
curld

*Orm.*

form
ſtorm
worm

*Orn*

born
forborn

forborn
corn
horn
ligorn
forlorn
morn
mourn
ſcorn
ſhorn
thorn
ſworn
torn
worn
adorn

*Ornd.*

ſcornd
adornd
mournd
hornd

*Ort.*

cort
report
ſort
ſport
reſort
dort
alamort
exhort
dehort
tranſport
pourport
ſort
ſhort
retort
extort
wort

*Orth.*

worth
forth

*Oſe.*

choſe
cloſe
encloſe
diſcloſe
propoſe
gloze
noſe
loſe
noſe
poſe
roſe
grows
compoſe
repoſe
depoſe
expoſe
impoſe
tranſpoſe
thoſe

*Os.*

imboſs
loſs
croſs
dos
groſs
gloſs
goſs
ingroſs
moſs
ſoſs
toſs

*Oſt.*

boaſt
ingroſt
imboaſt
coſt
croſt
froſt
hoſt
loſt
moſt
impoſt
toſt

*Ot.*

blot
clot
got
grot
Caſtriot
hot
jot
philamot
knot
lot
not
pot
plot
mariot
rot
ſot
ſcot
ſhot
not
ſnot

whoſe
ſhoes
ſhows
glows

*Oat.*

boat
moat
bloat
coat
float
goat
groat
note
denote
oat
quoat
ſtoat
rote
ſmoat
throat
wrote
vote

*Otch.*

botch
ſcotch
notch

*Oth.*

both
broth
cloth
doth
oath
froth
loth
mo h
quoth
ſloth

| | | | |
|---|---|---|---|
| ſloth | down | void | |
| troth | drown | | *Oiſt.* |
| wroth | flown | *Oyle.* | |
| | frown | | rejoyc't |
| *Ow.* | gown | boyl | voic't |
| | known | broil | hoiſt |
| bough | grown | recoil | foiſt |
| bow | renown | oyl | coiſt |
| allow | mown | foil | |
| blow | ſhown | moil | *Ood.* |
| brow | town | quoil | |
| cow | thrown | ſoil | cood |
| crow | unknown | ſpoil | food |
| dow | | toil | brood |
| flow | *Ox.* | | mood |
| glow | | *Oin.* | wishſtood |
| grow | box | | ſtood |
| know | fox | foin | good |
| how | pox | groin | wood |
| low | ox | enjoyn | woed |
| mow | | conjoin | bood |
| now | *Oy.* | rejoin | blood |
| plow | | purloin | rood |
| prow | boy | coin | could |
| row | coy | | ſhould |
| ſow | enjoy | *Oint.* | |
| beſtow | cloy | | *Oof.* |
| ſtrow | deſtroy | | |
| tow | annoy | oint | hoof |
| thou | joy | appoint | aloof |
| throw | employ | anoint | reproof |
| trow | toy | diſappoint | roof |
| vow | | unjoint | ſcroof |
| you | *Oyd* | | woof |
| | | *Oice.* | proof |
| *Own.* | avoid | | |
| blown | employd | choice | *Ook.* |
| known | enjoyd | rejoyce | |
| brown | deſtroyd | voice | brook |
| clown | annoyd | hoiſe | book |
| crown | cloyd | poiſe | overtook |

miſtook

| | | | |
|---|---|---|---|
| miſtook | hoop | cloud | found |
| undertook | loop | croud | frownd |
| cook | poop | flowd | hound |
| hook | troop | glowd | pound |
| look | ſtoop | proud | round |
| ſhook | whoop | lowd | ſound |
| rook | coop | mowd | ſtound |
| took | | ſhroud | wound |
| | *Oose.* | vowd | renownd |
| *Ool* | | endowd | |
| | looſe | embowd | *Ounce.* |
| cool | nooſe | | |
| fool | gooſe | *Owl.* | bounce |
| pool | | | flounce |
| tool | *Ost* | bowl | renounce |
| ſchool | | cowl | plounce |
| ſtool | boot | fowl | trounce |
| | foot | towl | |
| *Oon* | root | bowl | *Ount.* |
| | ſhoot | jowl | |
| bloom | ſoot | poul | account |
| broom | | rowl | recount |
| coom | *Ooth* | ſoul | ſurmount |
| doom | | ſcrowl | mount |
| groom | ſooth | controwl | fount |
| loom | tooth | | count |
| Rome | truth | *Ould.* | |
| room | youth | | *Our.* |
| tomb | | could | |
| womb | *Ouch.* | ſhould | bower |
| | | controlld | flower |
| *Oun.* | couch | would | four |
| | pouch | | hour |
| boon | diſavouch | *Ound* | paramour |
| moon | crouch | | lowr |
| noon | flouch | abound | powr |
| ſpoon | touch | redound | conquerour |
| | | confound | power |
| *Oop.* | *Owd.* | rebound | ſower |
| | | crownd | cowre |
| droop | bowd | drownd | towr |

tour

tour
devour
impowre
your

*Ouſe*

blouſe
houſe
louſe
mouſe
rouſe
ſouſe.

*Out.*

about
out
without
throughout
bought
brought
doubt
lout
clout
drought
flout
fought
gout
naught
pout
rout
ſnout
ſprought
ſtout
trout
thought
devout
wrought
taught
thought

*Outh.*

grouth
mouth
ſouth
youth

*Ove*

above
clove
love
dove
drove
grove
move
approve
reprove
rove
ſhove
ſhrove
ſtove
ſtrove

*Ub*

cub
chub
dub
grub
rub
ſcrub
ſtub
ſhrub
fillabub
ſnub
tub

*Uſe*

abuſe

accuſe
excuſe
refuſe
chuſe
recluſe
ſecluſe
cruſe
dues
diffuſe
confuſe
transfuſe
juice
Jews
luce
muſe
news
ſcrues
fluce
ſpruce
ſtews
ſues
truce
uſe

*Uck*

buck
chuck
duck
luck
muck
pluck
ſuck
ſtuck

*Ud*

bud
blood
cud
flood

hood
good
mud
ſud
ſpud
ſtood
underſtood
wood

*Ude*

brewd
conclude
imbrewd
eſchewd
ſeclude
exclude
include
crude
feud
glewd
hew'd
lewd
mu'd
renewd
rude
ſcrude
ſhewd
ſpud
ſtu'd
ſtrewd
intrude
detrude
obtrud'd
view'd

*Udge*

budge
Judge
grudge

drudge

| | | | |
|---|---|---|---|
| drudge | ſhew | pull | come |
| adjudge | enſue | trull | dum |
| ſnudge | ſue | wooll | overcome |
| trudge | ſlew | | drum |
| | ſhew | *Vle* | ſome |
| *Uff* | ſpew | | dumb |
| | ſtrew | mule | gum |
| buff | threw | pule | bum |
| cuff | true | rule | mum |
| ruff | view | thule | num |
| ſtuff | you | | plumb |
| puff | | *Ull* | ſome |
| huff | *Vg* | | ſcum |
| muff | | bulld | ſum |
| tough | bugg | gulld | ſwum |
| enough | drugg | dulld | thumb |
| chuff | dugg | annulld | thrum |
| | rugg | diſannulld | ſtum |
| *Ue* | bugg | lulld | womb |
| | jugg | mulld | whom |
| blue | lugg | pulld | |
| brew | rugg | | *Vmp* |
| imbrue | ſhrugg | *Vlſe* | |
| eſchew | trugg | | bump |
| drew | pugg | engulf | jump |
| dew | | wolf | crump |
| due | *Vl* | gulf | trump |
| accrue | | | lump |
| few | bull | *Vlk* | pump |
| flew | cull | | ſtump |
| glue | dull | bulk | rump |
| hew | ſorrowful | hulk | thump |
| hue | pitiful | ſculk | trump |
| Hugh | merciful | | |
| jew | full | *Vlſe* | *Ume* |
| knew | gull | | |
| fore-knew | hull | pulſe | fume |
| lieu | lull | repulſe | preſume |
| mue | mull | | perfume |
| renew | annul | *Vm* | plum |
| ſcrue | diſanul | bumb | rheum |
| | | | aſſume |

assume

*Un.*

dun
done
gun
run
bun
sun
some
shun
stun
spun
tun
wun

*Une.*

prune
tune

*Unce.*

dunce
ounce
nonce

*Unch.*

bunch
clunch
munch
punch
bunch

*Und.*

stund
sund
shund

tund

*Ung*

bung
clung
dung
hung
among
flung
rung
sprung
sung
stung
swung
tongue
young

*Unge.*

plunge
spunge

*Unk.*

drunk
munk
punk
shunk
sunk
shrunk
slunk
stunk
trunk

*Unt.*

amount
surmount
blunt

hunt
fount
runt
wont

*Up*

up
cup
tup
sup

*Ur*

bur
blur
cur
demur
fur
slur
spur
sir

*Ure.*

demure
inure
cure
endure
sure
allure
ensure
obscure
assure
pure
skuer

*Urb*

disturb
curb

*Urse.*

disburse
curse
purse
worse
nurse
burse

*Urch.*

burch
church
lurch

*Urd.*

bird
blurd
furd
stird
absurd
curd
slurd
spurd
sword
turd
word

*Urf.*

scurf
turf

*Urge*, vide *Orge.*

purge
surge
scourge

*Urk.*

*Urk.*

lurk
turk
work

*Urle.*

curle
hurle
churle
purle
whirle

*Urld.*

curld
whirld
world
hurld
purld

*Urn.*

urn
burn
chrun
turn
torn
ſpurn
mourn

*Urr.*

blurr
ſpurr
curr
durr

burr
wurr
flurr

buſs
us
truſs
thus
puſs

*Uſh.*

buſh
bluſh
bruſh
cruſh
fluſh
buſh
puſh
guſh
pluſh
ruſh
tuſh
thruſh

*Uſk.*

buſk
buſk
muſk
tuſk

*Uſt.*

buſt.
cruſt
entruſt

duſt
guſt
juſt
luſt
muſt
ruſt
truſt
thruſt

*Ut.*

but
cut
gut
glut
nut
put
foot
rut
ſcut
ſlut
ſtrut
ſhut
but

*Ute.*

flute
recrute
diſpute
impute
repute
compute
depute
lute
ſuite
mute.

*Uth.*

cluch
butch
much
grutch
crutch
ſuch
ſmutch
touch
croweh

*Uth.*

truth
Ruth
youth
purſu'th

*Urſt.*

diſburſt.
curſt
accurſt
durſt
burſt
purſt
worſt
firſt
nurſt

*Ucks.*

bucks
ducks
plucks
trucks
dux
ſucks

THE

# THE Art of Reason, IN THE Art of Logick.

Rendred so plain and easie by Questions and Answers, that the meanest Capacity may in a short time attain to the perfect wayes of Arguing or Disputing.

## *The first Book of the Art of Logick.*

### Cap. 1. *What Logick is.*

*Q.* *What is Logick?*

*A.* Logick is the Art of disputing well, and in that sense is called Logick.

### Cap. 2. *The parts of Logick, and kinds of Arguments.*

*Q.* *How many parts hath Logick?*

*A.* Logick hath two parts, Invention and Judgement.

*Q.* *What is Invention?*

*A.* Invention is a part of Logick of inventing Arguments.

*Q.* *What is an Argument?*

*A.* An Argument is that which is affected to argue any thing: such as are all Reasons considered apart, and by themselves.

*Q.* *What*

*Q. What be the Kindes?*
*A.* Artificial and Inartificial.
*Q. What is an Artificial Argument?*
*A.* That which argueth of it self.
*Q. what be the Kindes?*
*A.* First, or derived from the First.
*Q. What is First?*
*A.* First is that which is of its own original.
*Q. what be the Kindes?*
*A.* Simple or Comparative.
*Q. What is Simple?*
*A.* Simple is that which is considered simply and absolutely.
*Q. What be the Kindes?*
*A.* Agreeing or disagreeing.
*Q. What is Agreeing?*
*A.* That which agreeth with the thing which it argueth.
*Q. What be the Kindes?*
*A.* Agreeing absolutely or after a certain manner.
*Q. What is agreeing absolutely?*
*A.* The Cause and Effect.

CAP. 3. *The Efficient, Procreant, and Conservant Cause.*

*Q. What is the Cause?*
*A.* The Cause is that by whose force the thing is.
*Q. What is the profit of it?*
*A.* This first place of Invention is the fountain of all Knowledge: and he is believed to know, of whom the cause is held.
As the Poet saith worthily:
*The man sure happy is, who cause of things doth know.*
*Q. How is the Cause divided?*
*A.* Into two Kindes, Efficient and Matter, or Form and End.
*Q. What is the Efficient Cause?*
*A.* The Efficient Cause is that from which the thing is.
*Q. How many Kindes hath it?*
*A.* There appeareth to us no true Kindes, yet the great plenty of it is distinguished by certain means.
*Q. What is that which effecteth by the first means?*
*A.* That which procreateth or defendeth.
*Q. Give me an example out of some Poet?*

*A. Ovid*

*A.* Ovid first, *remedio amoris.*
*Therefore when thou shalt look in this our medsonal Art,*
*My admonition do, set idleness apart.*
*This causeth thee to love, this doth defend it still,*
*This is the cause of Joy, as meat sometimes breeds ill.*
*Take lastly sloath away, God Cupids bow is lost,*
*His torches lose their light, contemn'd, away they'r tost.*

*Q. Give me a more familiar example?*

*A.* The Father and Mother procreate, the Nurse defendeth.

*Q. Give an example of this out of some Poet?*

*A.* 4. Æneid.
*Th'rt no Gods child, ne Dardanus his son;*
*Thou rather from the steep hard rocks didst come*
*Of* Caucasus: *it seemeth of that breed,*
Hyrcanian Tigars *thee with breasts did feed.*

Æglog. 3.
*Now what this whorson love is I well wot.*
*It is a little busie boy begot,*
*Not of mans seed, ne fib to one of us,*
*But farthest* Garamants *and* Ismarus;
*Or rockie* Rhodope *as it should seem,*
*In their rough ragged hills ingendred him.*

*Q. Do not builders and governours of Cities come under this Head.*

*A.* Yes, *Romulus* the builder of the City of *Rome*, also all other Kings, Consulls, and Emperors are defenders and keepers.

## Cap. 4. *The Efficient alone and with others.*

*Q. What is that which effecteth by the second means?*

*A.* That which effecteth alone or with others.

*Q. What are those others?*

*A.* Some oftentimes are Principal, others are helping and Ministers.

*Q. Give an example of the Cause that effecteth by it self?*

*A.* Æneid. 6. *Nisus* calleth back both the blame and the punishment of the slaughter from *Euryalus* upon himself: because he was the onely author.
*Lo here I am who onely did this deed,*
*Nations, against me turn your swords with speed.*

*Twas*

*T'was my deceit: He could it never do,*
*Ne would his courage serve him thereunto.*

Q. *Give an example of the solitary Cause with Principals and Fellows, out of some Orator?*

*A.* The Solitary Cause, with many, both Principals and Fellows, is diversly set forth *pro Marcello.* For the warlike praises (saith the Orator) they are wont to extenuate truly by words, and to detract them from their Leaders, to communicate them with many, lest they should be proper to their Commanders: and certainly in War, the strength of the Soldiers, opportunity of places, help of fellows, ranks, provision do much avail. But Fortune (as it were) by her own right, challengeth the chiefest part to her self; and whatsoever is prosperously carried, that altogether she leadeth. But yet of this glory (O *Cæsar*) which a little before thou didst obtain, thou hast no companion: all that, how much soever it is, (which truly is the chiefest) all (I say) is thine. The Centurion, President, Ranks and Companies, have taken from thee none of this praise: Yea, even the Lady of Humane Affairs, Fortune offereth not her self into the society of this glory; to thee she giveth place, and confesseth it all and wholly to be thine.

Quest. *Are not Instruments numbered among helping Causes?*

*A.* Yes.

Q. *Give an example of it?*

*A.* By this Argument the impious Epicure disputeth that the World was never made. *Primo de Nat.* For by what Eyes of the Minde (saith he) could your *Plato* behold the frame of so great a Work, whereby he maketh it constructed and builded of God? what labour? what iron hinges? what lever? what devices? what ministers were there of so great a work?

## Cap. 5.

### *The Efficient by it self or an Accident.*

Q. *What is that which effecteth by the third means?*

*A.* That which effecteth by it self or an Accident.

Q. *How*

*Q. How effecteth it by it self?*

*A.* When it effecteth by its own faculty.

*Q. How effecteth it by its own faculty?*

*A.* When it effecteth by nature or counsel.

*Q. Give an example of that which effecteth by Nature?*

*A.* The efficient of the winds is natural.

Æneid. 1.

*The East and South winds on the Sea do blow,*
*They rush through deep, till on the top they show*
*The Affrick ofs with these his blasts conjoyns,*
*And so the floods are cast up by the winds.*

*Q. Give some example of that which effecteth by counsel?*

*A.* That confession of *Cicero* touching himself, is an example of Counsel. The War taken in hand (ô *Cæsar*) waged also for the most part, not constrained by any of my judgement and will; I came forth to those Wars which were undertaken against thee.

*Q. How doth the Efficient Cause effect by an Accident?*

*A.* When it effecteth by an external faculty.

*Q. How doth it effect by an external faculty?*

*A.* When it is done by Necessity or Fortune.

*Q. How by Necessity?*

*A.* When as the Efficient is constrained to the Effect.

*Q. Give an example of this?*

*A.* There is one in the excuse of the Pompeians. But to me truly (saith the Orator) if there may be sought out a proper and true name of our evil, it doth seem that we are faln into a certain fatal calamity, that hath occupied the unprov'dent mindes of men; that none should wonder how humane Counsel is overcome by Divine Necessity.

*Q. How by Fortune?*

*A.* When somewhat happeneth beyond the scope of the Efficient.

*Q. Give an example?*

*A.* So the case chanced (saith *Tullius tertio de Nat. deo.*) That *Pherius* the enemy was profitable to *Jason*, who opened his impostume with his sword; which the Physicians could by no means heal.

*Q. may not Impudence be numbered amongst these kinde of Causes?*

*A.* Yes.

*Q. Give*

*Q. Give an example?*

*A.* Ovid. de Triſt. 2.

*Why hurtful light, or ought elſe did I ſee?*
*The fault was mine and not unknown to me,*
*Wiſe* Acteon Diana *naked ſaw,*
*And ſoon became to's dogs devouring maw.*
*Blinde Fortune 'mongſt the Gods is ſurely blamed,*
*Ne pardon gets, the Gods ſhe hath ſo harmed.*

*Q. Do not Deprecations then proceed from hence?*

*A.* Yes.

*Q. Give an example?*

*A. Pro P L.* Pardon ô Father: he hath erred: he is ſlipped: he thought not: if ever hereafter. And a little after I have erred: I have done raſhly: it repenteth me: I fly to thy clemency: I aſk pardon for mine offence: I intreat thee that thou wilt pardon me.

*Q. What firſt cauſed the name of Fortune?*

*A.* The ignorance of the Cauſes have feigned this name: for when as ſomething happened beyond counſel and hope, it was called by the common people Fortune.

*Q. What is* Juvenals *Opinion of it?*

*A. Wiſe if we were, no God ſhould want but Fortune:*
*We place thee high, and often thee importune.*

## Cap. 6. *The Matter.*

*Q. What is the Matter?*

*A.* The Matter is the cauſe of which the thing is.

*Q. Give an example out of ſome Poet?*

*A.* By this feigned Argument the houſe of the Sun is compounded of Gold, Carbuncles, Ivory and Silver. *Ovid.* 2. *Metamorf.*

*The Suns high place was built with Pillars tall,*
*The Gold did ſhine Carbuncles flames let fall,*
*The top thereof was laid with Ivory neat,*
*And ſilver doors in portal ſhined ſeet.*

Æglog. 3.

*A merry Muſor fram'd of Beech in tree,*
*Carv'd work, by hand of divine* Alcimeden,
*'Tis round impaled with a ſcattering trail*
*Of tender Vine, and over all between.*

*A pale green Ivy, wherewith as a vale,*
*The thick diffused cluster shaded been.*

*Q. Give an example out of some Orator?*

*A. Cæsar. 1. Bel. Civil.* Cæsar commanded his Soldiers to make ships of that kinde, which in former years the use of the Britains had taught him: first they made the keil and pins of light matter, the rest of the body of the ship being knit together with Osiers, was covered over with Leather.

## Cap. 7. *The Form.*

*Q. The first kinde of the Cause, in the Efficient and Matter being expounded; the second followeth, in the Form and the End; what therefore is the Form?*

*A.* The Form is the Cause by which the thing is that which it is.

*Q. What is the benefit of it?*

*A.* From hence the thing is distinguished from all other things, and the Form is ingenerated together with the thing it self.

*Q. Give some example of it?*

*A.* A reasonable soul is the form of a man, because by it a man is a man, and is distinguished from all other creatures thereby. The form of Geometrical Figures is in Triangles and Quadrangles. Heaven, Earth, Trees, Fishes, are the form of Physical things. From whence the chief explication of things, as it is by nature, so (if it may be found out) it shall be, as in artificial things it is more easily met withall.

*Q. Give an example out of some Orator?*

*A. Cæsar. lib. 7.* But all the French walls are almost of this form, the beams long and plain, with equal distance between them about two foot, are placed upon the foundation. These are bound within, and fastened very strongly: for those spaces (of which we spake) are filled up to the top with great stones. These placed and knit together, another row is also added, that the same might keep the spaces: neither do the beams touch one another, but being distant by equal spaces, all of them are strongly fastened, great stones being placed between them. And even so is the whole work knit together until the just height of the wall be fulfilled. This work therefore is not deformed, as well for the comelinesse and variety, beams

and

and ſtones being by courſes, which keep their rowes in right loins, as, becauſe it hath the chief ſtrength for profit and defence of cities; becauſe it doth defend both from the miſchief of ſtones, and the material Ram, which with its forty feet, being oft bound to the long beams inward, can neither be broken or drawn back again.

*Q. Give an example out of ſome Poet?*

*A. Æneid.* 1. *Virgil* deſcribeth the form of his port.

*Between two Seas two Iſlands there doth lie,*
*Side-wayes they'r made, the water runs faſt by.*
*Huge double rocks that do reach up to heaven,*
*Under the which the ſeas lie ſtill and calm:*
*And by that place green woods there are growing,*
*Forth from the ſame comes great black darkneſs flowing.*
*Under which rock a den's made very fleet,*
*Wherein's rich living ſtones, and waters ſweet:*
*Houſes for Nimphs, and chains for ſhips there laid,*
*Which would not by the anchor or the chains be ſtaid.*

## Cap. 8. *The End.*

*Q. What is the end?*

*A.* The End is the cauſe for whoſe ſake the thing is.

*Q. Give example?*

*A.* To Phyſical things the propoſed End is man to man, God. There is ſome chief good and laſt end of all Arts: as to ſpeak well, of Grammer: to plead well, of Rethorick: to diſpute well, of Logick.

*Q. Give example out of ſome Poet?*

*A. Æneid.* 1. *Juno* aſſumeth the end of Marriage, when as ſhe promiſeth *Deiopeia* to *Eolus*, to wit, for ſolace and childrens ſake.

*Nimphs full fourteen I have of bodies rare*
*But who ſo is moſt beautiful and fair,*
*Even Deiopeia I to thee do give*
*Her year in marriage ſtate with thee to live;*
*Thee to reward for thy love unto me,*
*And cauſe thine off-ſpring beautiful to be.*

*Q. Give an example out of ſome Orator?*

*A. Cicero pro Lig.* urgeth *Tubero* his accuſer, when as he preſſeth the end of the Wars taken up againſt *Ceſar*. And truly

(ſaith he) he is come forth armed againſt *Caſar* himſelf. But what did this *Tubero* his ſword do in the Pharſalian Army? whoſe ſides did the ſharp point aim at? who was to feel the force of thy weapon? where was thy minde, eyes, hands, courage? what didſt thou deſire? what didſt thou wiſh?

## Cap. 9. *The Effects.*

*Q. What is the Effect?*

*A.* The Effect is that which ariſeth from the cauſes, whether begotten or corrupted, or whether any thing be moved by any means. Here the motion, and the thing done by motion, is called the Effect. Of this place are praiſes and diſpraiſes, of which ſacred and prophane books are full.

*Q. Give example of this out of ſome Poet?*

*A. Æneid. 6.* The facts of diverſe people are compared to the praiſes of the Romans.

*Some finely carve upon the boiling braſs,*
*They'l on the marble grave a living face,*
*They wiſh the cauſes better, they'l deſcry*
*Heavens ſhining parts, and tell the ſtars ith' ſky.*
*Remember thou Romes people brave to rule,*
*Theſe things ſhall be thine art, peace to impoſe,*
*To ſpare thy ſubjects, and ſubdue proud foes.*

*Q. What elſe cometh under this Head?*

*A.* Hitherto are ſpeeches and writings referr'd.

*Q. Give an example?*

*A. Pericles* and *Hortentius* did celebrate the praiſe of pleading well: and by the ſame argument alſo, *Demoſthenes* and *Cicero* of writing well.

*Q. What further?*

*A.* To this place are referred Councels and Deliberations, although not brought to their end.

*Q. Give an example?*

*A. Parmenio* and *Philotus* were beaten to death, becauſe they were ſuſpected to be of the conſpiracy againſt *Alexander*, as *Curtius* and *Arianus* have remembred touching *Lentulus*, *Cethegus*, and others the complices of *Cateline*; they ſuffered puniſhment by judgement of the Senate.

*Q. Have not Vertues and Vices their effects alſo?*

*A.* Yes.

*Q. Give*

*Q. Give an example?*

*A. Horace* after this manner describeth the Effects of Drunkenness.

*Secrets it shews, and Hope it doth command;*
*Unto the Wars it drives, although unarm'd:*
*It takes the burthen from the careful man,*
*It teacheth art to all that will or can.*
*Who ev'r was drunk that wanted Eloquence?*
*Was any poor that used thus defence,*

## Cap. 10. *The Subject.*

*Q. The argument agreeing after a certain manner succeedeth, what is that then?*

*A.* The Subject and Adjunct.

*Q. What is the Subject?*

*A.* The subject is that to which any thing is adjoyned.

*Q. Make this plainer by examples?*

*A.* The minde is the Subject of science, ignorance, vertue, vice, because these happen beside the being. The body, of health, sickness, strength, weakness, beauty, deformity. Man is the Subject of riches, poverty, honour, infamy, apparell, company. The place is the Subject of the thing placed.

*Q. How prove you this last by testimony and example?*

*A.* The Philosophers attribute a place to Divine beings although wanting part and greatness. So the place of Geometry, and the difference of places is in Geometrical things. So of Physick, it is more diligently considered in Physical things. In the world, in simple Elements, in Compound things.

*Q. Give an example out of some Poet?*

*A.* So *Virgil* in his Georgicks admonisheth, that the place be diligently sought out for things proposed: as corn, trees, plants, pastures.

*Before we pass into a Sea unknown,*
*Know we the wind and various maner of heaven;*
*Our native soil, and every habitation,*
*What will refuse or grow in any nation:*
*Some beareth corn, th'other with grapes doth pass,*
*Some with tall trees, the rest with unsown grass.*

*Q. Proceed further in explicating the Subject?*

*A.* The subjects of senses are called sensibles; of vertues

or vices, things propoſed to vertues or vices.

*Q. Give an example of the former?*

*A.* Colour is the ſubject of the ſight, ſound of the hearing; becauſe theſe ſenſes are occupied and exerciſed in the ſenſibles.

*Q. Give an example of the latter?*

*A.* Vertues and Vices are ſet forth in moral Philoſophy by this Argument, Temperance and Intemperance, by Pleaſure: Magnanimity and Sloth, by Danger: Liberality and Covetouſneſs, by Riches.

*Q. Explicate the Subject further?*

*A.* So things numerable of Arithmetick: meaſurable (as I may ſay) are the ſubjects of Geometry.

*Q. Give example of the Subject out of ſome Orator?*

*A.* By the ſame Subject *Cicero* (ſecond *Agra*) diſputeth, that there was no contention amongſt the people of *Campania*, becauſe there was no honour. They are not carried (ſaith he), with the deſire of glory, becauſe where there is no publique honour, there the deſire of glory cannot be. There is no diſcord, neither by contention nor ambition; for there is nothing for which they ſhould ſtrive, nothing for which they ſhould war, nothing for which they ſhould contend.

*Q. Give example out of ſome Poet?*

*A. Propertius* uſeth this Argument.

*Of winds the Saylors talk, the Husbandmen of bulls,*
*The Soldiers of their wounds, and Shepherds of their wools.*

## Cap. 11 *The Adjunct.*

*Q. What is the Adjunct.*

*A.* The Adjunct is that to which any thing is ſubjected: which Argument though it be lighter then the Subject, yet more copious and frequent: therefore of its ſigns *Ovid* ſpeaketh, *Second Rom. Anno.*

*Some man (for ſuch there be) may count this ſmall,*
*Yet that helps ſome which doth not profit all.*

*Q. Make this plainer?*

*A.* Thoſe things which are called good and evil of the mind, body, and the whole man, are the Adjuncts of the minde, body, man: alſo whatſoever happeneth without the Subject is the adjunct.

*Q. May not time alſo be reduced unto this Head?*

*A.* Yes, as place was in the Subject, ſo is time in the Adjunct,

Adjunct, *viz.* the enduring of things past, present, to come.

*Q. What further is comprised under this head?*

*A.* All those qualities beside the causes, adjoyned to the subject, whether they be proper or common.

*Q. What is Proper?*

*A.* That which agreeth onely and wholly with the subject, as laughing with a man; neying with a horse, barking with a dog.

*Q. What is Common?*

*A.* That which is not proper after this manner.

*Q. Give example of the Adjunct out of some Orator?*

*A.* By this kinde of argument, *Cicero* in the defence of *Roscius* the Comedian, cavelleth with *Fannius Chereus*. Doth not his head and eye-brows altogether bald, seem to savour of malice, and cry out of deceit? doth he not seem to be compounded from the foot to the head, (if a man may conjecture by his shape) of frauds, fallacies, lies? Who therefore is altogether bald on the head and eye-brows, lest he should be said to have one hair of a good man.

*Q. Give example out of some Poet?*

*A.* So *Martial lib.* 2. mocketh *Zoylus.*

*Red hair, black mouth, short feet, and ilk squint eyes,*
*'Tis marvel Zoylus if goodness in thee lies.*

*Q. What further may be reduced under this head?*

*A.* Garmentes and company are Adjuncts.

*Q. Give example?*

*A.* By this kinde of circumstance, *Dido* going a hunting is magnificently set forth, *Æneid.* 4.

*The morn appear'd, Dido forsook the sea,*
*The day stir up, to'th heaven youth guides the way:*
*Both nets and gins, with pike-staves, all were ready,*
*Messalian horse, with hunting dogs so greedy.*
*Princes did wait, the slow queen did expect,*
*With fair clad horse, her way for to direct.*
*Forth cometh she at length with mighty train,*
*In her long robe, with many a long seam;*
*Her horse down trapt, with gold her hair was trest,*
*Her robes with golden hooks, together did she wrest.*

*Q. What is the benefit of Adjuncts?*

*A.* There is great use of Adjuncts to the subject by which they are occupied.

*Q. Give*

*Q. Give example?*

*A.* By this argument *Plato* foretold those cities to be miserable, where the multitude of Physicians and Judges were wanting: because, of necessity, there was conversant in those cities, both Intemperance and Injustice.

And thus much for the place of agreeings, from whence every agreeing argument may be said to be one or the same: and all maner of Unity and (as I may say) Identity are referred hither, as the first and simple fountains.

## Cap. 12. *Diverses.*

*Q. You have expounded the first agreeing argument: the disagreeing followeth, what then is disagreeing?*

*A.* That which disagreeth from the thing.

*Q. How are disagreeings manifested?*

*A.* Disagreeings are equally manifested amongst themselves, and equally argued one of another, although they do more clearly shine in their disagreeings.

*Q. What are the kindes of disagreeings?*

*A.* Two: Diverse and Opposite.

*Q. What are Diverses?*

*A.* Diverses are disagreeings, which disagree onely in reason.

*Q. What are the most frequent notes of speech for this Argument?*

*A.* These. Not this, but that; although, yet.

*Q. Give example from some Orator?*

*A. Pro Pompeio.* He carried not the victory, but the ensigns of the victory.

*Q. Give some other examples?*

*A. Ovid secund Art. Amand.*

*Ulisses* was not fair but Eloquent.

*Æneid.* 2.

This *Priamus* though held in dust of death,
Yet seased not.

Also this of the like matter, *Pro Lig.* calleth thou that wicked, (O *Tubero*) why, he hath not hitherto deserved this name. For some called error, some fear, that which more hardly, hope, desire, hatred, pertinacy, the most grave temerity, none wicked besides thy self.

Cap.

## Cap. 13. *Disparates.*

*Q. What are Opposites?*

*A.* Opposites are disagreeings, which disagree in reason and thing; therefore cannot be attributed to the same, according to the same, to the same, and at the same time.

*Q. Make this plain by example?*

*A.* So *Socrates* cannot be black and white of one and the same part; father and son of the same man; whole and sick at the same time: but he may be white on the one part, black on another; father of this, son of that man; sound to day, sick to morrow.

*Q. It should seem by this, that the one being affirmed, the other is denied?*

*A.* So it is.

*Q. What are the kindes of Opposites?*

*A.* Disparates, or Contraries.

*Q. What are Disparates?*

*A.* Disparates are opposites whereof one is opposed equally to many.

*Q. Give example?*

*A.* Green, Ash-colour, Red, are means between White and Black, which are Disparates, both with the extreams and among themselves. So liberality and covetousnes are Disparates among themselves. So, a man, a tree, a stone, and infinite of this kinde are Disparates; neither can one thing be, a man, a tree, a stone.

*Q. Give example out of some Poet?*

*A. Virgil. Æneid.* 1. disputeth by this argument.

*O virgin, how shall I remember thee!*
*Whose countenance not mortal seems to be:*
*Thy voice is sure above the humane reach,*
*Both which thee Goddesses prove, and so do teach.*

## Cap. 14. *Relates.*

*What are Contraries?*

*A.* Contraries are opposites, whereof one is opposed to one onely.

*Q. What are the kindes of it?*

*A.* They

*A.* They are either affirming or denying.

*Q. What is affirming?*

*A* Affirming is that of which both of them affirm.

*Q. How many Kindes hath it?*

*A.* Two, Relates and Adverſes.

*Q. What are Relates?*

*A.* Relates are Contraries, affirming of which one conſiſteth of the mutual affection of the other: and from hence they are named Relates.

*Q. Make this plain by example?*

*A.* The Father who hath a Son, and the Son who hath a Father are Relates.

*Q. They may ſeem by this to be together by nature?*

*A.* So they are, ſo that he which perfectly knoweth the one, knoweth all the reſt.

*Q. Give ſome examples of Relates;*

*A. Pro Mare.* By which thou truly underſtandeſt how much praiſe there is for the benefit given, when as for the receiving is ſo much glory. *Marc.* againſt *Sofib.*

*Sofibian, thou yield'ſt, thou waſt born thrall,*
*When flattering thou thy Father Lord doſt call.*

So *Quint.* Lib. 5. Cap. 10. If it be honeſt to place himſelf at Rhoades, and to lodge at Hirmogeron. After which manner *Tullius*, in the perfect oration. It is therefore dangerous (ſaith he) leſt any ſhould think it diſhoneſty, to teach that in the great and glorious Art to others, which it was honeſty for him to learn.

*Q. Doth not earneſt affection ſometimes flow from theſe Relates?*

*A.* Yes.

*Q. Give example out of ſome Orator?*

*A. Cicero* in his Oration hath brought forth a certain earneſt affection from theſe Relates. Now theſe are grave (ſaith he) Wife of the Son in law, Step-mother of the Son, and Bawd of the Daughter.

*Q. Give example out of ſome Poet?*

*A.* All this *Ovid* hath effected manifeſtly in his deſcription of the Iron Age, *Met.* 1.

*Ne doth the gueſt ſafe in his Inn remain,*
*His Hoſt him troubles who doth him retain:*
*Siſters ev'n from their Brethren are not free,*

The

*The Husband longs the death of's Wife to see;*
*She hateth him, and 'gainst him doth conspire,*
*The cursed Stepdame's always in an Ire,*
*The Son before his time doth's Fathers years enquire.*

*Q. But the Arguments of such Relations hath nothing contrary: yes, it rather argueth mutual causes: as, thou art my Father, I therefore am thy Son, how then appeareth the Contraries?*

*A.* When I say I am Father, I am not therefore thy Son, then are the Contraries true.

## Cap. 15. *Adverses.*

*Q. What are Adverses?*

*A.* Adverses are Contraries affirming, which are perpetually adverse among themselves.

*Q. Give example out of some Poet?*

*A.* Æneid 11.

*No health in war, we all desire Peace.*

*Q. Give further example?*

*A.* White and black, hot and cold, vertue and vice are opposed.

*Q. Give example out of some Orator?*

*A. Parad. 1. Cons. Epe.* Yet they do hold strongly and defend accurately, that pleasure is the chief good: which to me truly doth seem to be the voice of Beasts, not of Men; when as whether God, or Nature (as I may say) the mother of all things hath given thee a soul, then which nothing is more excellent, nothing more divine; dost thou so cast and throw down thy self, as that thou thinkest there is no difference betwixt thee and the four-footed Beasts.

*Q. Wherein consists the force of this example?*

*A. Cicero* hath opposed beasts and men, Adverses: pleasure is the good of beasts, and therefore of men:

*Q. Give another example out of some Poet?*

*A.* So Liberty and Servitude in *Tib. Lib.* 2.

*So Servitude I see prepared for me,*
*Yet Parents Freedom would far better be.*

*Q. Give example out of an Orator?*

*A. Pro Marcel.* For Temerity is never joyned with Wisdom, neither is Chance admitted to Counsel.

Cap.

## Cap. 16. *Contradicents.*

*Q. Having ſpoken of contraries affirming, we are come to contraries denying, what are they then?*

*A.* Contraries denying are ſuch, of which one ſaith, the other denieth the ſame.

*Q. What are the kindes?*

*A.* They are Contradicents or Privants.

*Q. What are Contradicents?*

*A.* Contradicents are Contraries denying, of which one denieth every where.

*Q. Give example?*

*A.* Juſt, not juſt; a creature, not a creature; it is, it is not: Theſe are Contradicents.

*Q. Give example out of ſome Orator?*

*A. Pro Murena.* The ſentences of *Cato* and *Cicero* are contraries; this of the Stoicks, that man of the Academikks. The Dialogue is in theſe words. Thou haſt known nothing, yea ſomething, but not all things. Thou haſt done nothing meerly for thanks, yet refuſe not thanks when as thine office and truſt requireth it. Be not moved with mercy in condemning. But yet there is ſome praiſe of humanity. Stand in thine own opinion, except a better ſhould overcome.

*Q. Give example from ſome Poet?*

*A. Mart. lib 2.*

*Th'art fair* Fabulla, *rich, and all's a maid,*
*Can you deny, 'tis truth that I have ſaid?*
*But if thou boaſteſt of thy ſelf too much,*
*Th'art neither fair, a virgin, nor yet rich.*

*Q. Give another example out of ſome Orator?*

*A. Cicero primo Tuſc.* Forceth *Atticus* the Epicure by this argument to confeſs, that the Dead were not miſerable, if they were not at all, as the Epicures believe; I had rather (ſaith he) thou ſhouldeſt fear *Cerberus*, then ſpeak ſo inconſiderately. *Atticus*, why? *Marcus*, that that which thou denieſt that thou ſayeſt. Where is thy wit? For when as thou ſayeſt he is miſerable, thou then ſayeſt, he is, which is not. Then after long diſputation *Atticus* ſaid, go to, now I grant that thoſe which are dead are not miſerable; becauſe thou haſt forced me to confeſs, that they be not at all, leſt they ſhould be miſerable.

*Q. Give*

*Q. Give another example?*

*A. Terrence* in *Ev. Phædria* frameth his ſpeech to *Dorm*, when as he had affirmed that which he denied afterwards. After a manner (ſaith he) he ſaith, after a manner he denieth.

## Cap. 17. *Privants.*

*Q. What are Privants?*

*A.* Privants are contraries denying, of which one denieth in the ſame Subject onely, in which the Affirmative (of its own nature) is.

*Q. What is the Affirmative called?*

*A.* The Habit.

*Q. And what the Negative?*

*A.* Privation.

*Q. Make this plainer?*

*A.* Motion and Reſt, Drunkenneſs and Sobriety, are compriſed under this Head.

*Q. Give example?*

*A. Mart. Lib.* 3.

*Th'art drunken ſure, ſober thou would'ſt not do't.*

*Q. What may further be under this Head?*

*A.* To be blinde, and to ſee.

*Give example?*

*A. Pro Celio.* There is therefore one of this family, and he truly is greatly blinde: for he ſhall take no grief who ſhall not ſee her.

*Q. What may further be under this Head?*

*A.* Poverty and Riches are thus oppoſed.

*Q. Give example?*

*A. Mart. Lib.* 5.

*Poor ſhalt thou be* Emilian, *if poor,*
*Wealth's never given but to the rich before.*

*Q. What further?*

*A.* Death and Life.

*Q. Give example?*

*A. Cont. Mil.* Sit ye ſtill, O revengers of this mans death, whoſe life if you thought you could reſtore, would you?

*Q. What further?*

*A.* Silence and Speech.

*Give example?*

*A. Primo*

*A. Primo Cat.* What expectest thou the authority of the Speakers, whose silence thou beholdest to be their pleasures?

*Q. What more?*

*A.* Mortality and Immortality.

*Q. Give example?*

*A. Pro Marc.* I grieve when as the Common Wealth ought to be immortal, that it consisteth of one mortal life.

And this sufficeth to be spoken of disagreeing, from whence every thing may differ from another by certain means.

## Cap. 18. *Equalls.*

*Q. Simple Arguments were agreeings and disagreeings; we are now come unto Comparatives; what are Comparatives therefore?*

*A.* Comparatives are those which are compared amongst themselves.

*Q. How are they manifested?*

*A.* Although they be equally known by the nature of Comparison, yet one to another is more known and illustrated then another: and oftentimes are judged by shorter notes, sometimes distinguished by fuller parts.

*Q. what may these parts be called?*

*A.* They are named the Proposition and Redition.

*Q. May not Comparatives also argue Fictions?*

*A.* Yes, Comparatives do argue feigned things, and go cause trust.

*Q. What be the kindes of Comparisons?*

*A.* Comparison, is in Quantity or Quality.

*Q. What is Quantity?*

*A.* Quantity is that whereby is shewed how much the thing compared is.

*Q. What be the kindes of Quantity?*

*A.* Equalls or Unequalls.

*Q. What are Equalls?*

*A.* Equalls are those of which there is one Quantity.

*Q. What is an equal Argument then?*

*A.* An equal Argument is, when an equal is explicated by an equal.

*Q. What are the Notes of it?*

*A.* Even, equal, like, the same, that, so much the more, how much,

much the more, by ſo much, by how much, ſo much, how much, not more, not leſs.

*Q. Give example?*

*A. Æneid* 2. Equal with light winds.

*Æneid* 3.

*And now's ſhould grow in equal age with thee.*

*Æneid* 6.

*Behold this thing, Great Rome with earth is even,*
*The ſpirit of man ſhall alſo equal heaven.*

*Q. What further is neceſſary to theſe equals?*

*A.* A Propoſition or Reddition doth diſtinguiſh them.

*Q. Give example out of ſome Orator?*

*A. Quart. Cat.* Whoſe things done, and the vertue to the ſame, by which things onely the courſe is contained in its regions and bounds.

*Q. Give example out of ſome Poet?*

*A. Æneid* 4.

*As well a bruiter of things falſe that be,*
*As meſſenger of truth and veritie.*

*Cat.*

*By how much I am worſt of Poets all,*
*By ſo much the men beſt of patrons call.*

*Ovid de Triſt.* 4.

*As many ſhells on ſhore, as roſes ſweet,*
*As many ſleeps as men, by poppy ſeeds do get;*
*As many beaſts in woods, fiſh in the ſea do lie;*
*As many birds as in the ayrie heavens do fly:*
*So many griefs me paſs, their number ſhould I tell,*
*Icarian waters I muſt ſurely number well.*

*Q. Proceed to further examples?*

*A. Phil.* 9. Neither had he more skill of the law then of juſtice: therefore thoſe things which the laws had brought forth, chiefly the civil, he alwayes referred to eaſe and equity: neither had he rather approve actions of ſtrife, then take away controverſies.

*Ovid de Art. Amand.*

*'Tis no leſs vertue for to keep then get.*

*Pro Mur.* I acknowledge this to be equal for *Lucius Murena*: and ſo equal, that neither he ſhall be overcome by dignity, neither by dignity ſhall overcome ther.

*Phil.* 2. Whoſe burthen being common, why not a common pray of them.

*Ter.* in *Adelph.* When as I care not for thine, care not thou for mine.

Q. *What may further be compriſed under this head?*

A. Of this place are thoſe that follow derived truly from contraries, but treated of in the place of Equals; as this of *Mart.*

*Soſibian thou yield'ſt, thou waſt born thrall,*
*When flattering thou thy father lord doſt call.*

*Ovid.* 1. *Faſt.*

*There's price in price, the Cenſors honors give;*
*He giveth friendſhip, poor alone doth live.*

Q. *But are they not more frequent from adverſes?*

A. Yes.

Q. *Give example?*

A. *Cicero Syl.* Neither do I underſtand my ſelf to have been angry. But if I defend him whom thou accuſeſt, why ſhould I not be angry with thee, who accuſeſt him whom I defend? he ſaith, I accuſe mine own enemy; and I ſaid, I defend my friend. So *primo Tuſc.* But when as they confeſs that there is force enough in vices to cauſe a miſerable life, why ſhould it not be granted that there is force enough in vertues to effect a bleſſed life.

Q. *It ſhould ſeem by this, that contraries are ſequences of contraries?*

A. So they are.

Q. *What may further be compriſed under this head?*

A. Sometimes there is put forth like for like.

Q. *Give example?*

A. Such is the contention of the ſhepherds in *Virgil. Æglog.* 3. *Damœtas* firſt of all putting forth this riddle.

*Tell in what place, and I will hery thee,*
*For great Apollo's ſelf, the welken large*
*Juſt three ells broad, and no more, ſeems to be.*
*And Menalcas anſwering in this other riddle.*
*Tell in what place the flowers have their marge,*
*With Kings names in their leaves inſcribed plain;*
*And to thy ſelf take Phillis for thy pain.*

Q. *Give examples of feigned equals?*

A. Feigned equals are ſuch as is in *Æſchines Socraticus*, wherein *Socrates* ſheweth *Aſpatia*, ſpeaking to *Xenophons* wife, and *Xenophon* himſelf. Tell me, I pray thee, thou wife of *Xenophon*,

nophon, if thy neighbor should have better gold then thou, whether hadst thou rather have hers or thine? hers, said she. And if she have a gown, and other womens garments of a greater price then thou, whether hadst thou rather have hers or thine? hers, said she. Go to then, if she have a better husband then thou, hadst thou rather have hers? here the woman blushed. But *Aspasia* spake to *Zenophon* himself, I pray thee (said she.) if thy neighbor have a better horse then thou, hadst thou rather have his or thine? his, said he. But if he have better ground then thou, whether hadst thou rather have? his, said he: *viz.* the best. But if he have a better wife then thou hast, whether hadst thou rather have his or thine? And here *Zenophon* also himself held his peace.

## Cap. 18. *Greaters.*

*Q. What are unequals?*

*A.* Unequals are those of which the quantity is not one.

*Q. What be the kindes of unequals?*

*A.* Unequal is greater or lesser.

*Q. What is greater?*

*A.* Greater is that which quantity exceedeth.

*Q. What be the proper notes of it?*

*A.* Not onely, but also; I had rather this, then that; more also by Grammatical comparison.

*Q. Give example.*

*A. Cicero pro Mur.* There is taken from amongst us not onely that verbal counterfeit of Prudence, but also that Lady of things, Wisdom it self. The thing is carried by force, not onely the hateful Orator in pleading, or the praeler, but also the truly good is despised. A horrid soldier is loved.

*Q. Is not a certain Logical gradation, sometimes joyned with a Rethorical climax taken from hence?*

*A.* Yes.

*Q. Shew example?*

*A. Pro Mil.* Neither did he so handle himself to the people onely, but also to the Senate; neither to the Senate onely, but also to the Publique, President, and Soldiers: neither to these alone, but also to the power of those, to whom the care of Senate, Soldiers, and the whole Commonwealth of *Italy* was committed.

*Qu. Give a Poetical example?*

*A. Iu. Sat.* 8. Against a proud Noble man.
*Rather had I* Thirses *thy fire should be,*
*Whilst that* Æacides *is like to thee:*
*And that thou should'st with* Vulcan *armor make,*
*Then for* Achilles *son men should thee take;*
*Or that thy feature should like* Thirses *be.*

*Q. Proceed to further example?*

*A. Pro. Marc.* Having more admiration then glory. *Æneid.* 1.
*O fellows we these evils knew before?*
*God will them end, we greater far have bore.*

*Cic. pro Mur.* Be not so unjust, that when as thy fountains are opened by thine enemies, our rivers should be stopped up even by our friends.

*Q. Give an example of a gradation, without a rethorical climax?*

*A. Ter. Thr.* But doth *Thais* give me many thanks for it? *Gn.* Many. *Thr.* sayest thou so? is she glad? *Gn.* Not so much for the gift it self, as that it was given by thee; for that she triumpheth in good earnest.

*Q. Are not also greaters feigned?*

*A.* Yes, and of great force,

*Q. Give example?*

*A. Ter. Heut.* A Noble man if he be made a lover can never undergo the charges, much less thou then. *Æneid.* 5.
*O great* Æneas, *although* Jove *should not*
*Promise to help or aid me now one jot!*
*I hope that* Italy *shall reach to heaven,*
*The winds once chang'd their forces cross have driven:*
*Arising from black night i'th city cast,*
*Our power is weak, our greatest strength but waste.*

## Cap. 20. *Lessers.*

*Q. What is Lesser?*

*A.* Lesser is that whose quantity is exceeded.

*Q. How is a Lesser judged?*

*A.* Oftentimes by proper notes.

*Q. What be these notes?*

*A.* Not onely, but not at all: rather this then that, when as, as also.

*Q. How*

*Q. How else?*

*A.* By Grammatical comparison.

*Q. How lastly?*

*A.* By the denying of parts.

*Q. Give example of the notes out of some Orator?*

*A. Cic. secund. Cat.* No man not onely of *Rome*, but in no corner of all *Italy*, was ever oppressed with so great a tax, as that he once knew of so incredible a *Cæsar*, *Cat.* 1. Thou canst rather as an Exul tempt, then as a Consul vex the Commonwealth. *Ag.* 2. Which when to all it is very hard, and an evil reason, then truly to me above the rest.

*Q. Give Poetical examples.*

*A. Ovid. Trist.* 1.

*More fierce then Busiros, more fierce then he,*
*Who in slow fire his Ox burns furiously.*

*Ovid. pri. de Rem. Amor.*

*Thy body to redeem bear sword and fire,*
*Ne drink to cool thy thirsty hot desire:*
*To save thy soul wilt thou not all forbear,*
*This part exceeds the other price by far.*

*Q. Give example of those which are done by denying of parts?*

*A. Phil.* 9. All in all ages who have had the understanding of the Law in this City, if they might be brought together into one place, are not to be equalled with *Servius Sulpitius*. *Cat.* 2. Although those which say that *Catilina* is gone to *Messilia*, do not so much complain of it, as fear it.

*Q. Is it not sometimes without notes?*

*A.* Yes.

*Q. Give example?*

*A. Pro Mur.* Thou art so much wanting from the perfection of great works, as the foundation, which thou thinkest thou hast not yet laid. *Pro Arch.* The stones and deserts oftentimes answer to the voice, wilde beasts are tamed and subdued by singing; shall not then the instructions of the Poets in the best thing move us?

*Q. Is there not also a gradation from lessers?*

*A.* Yes.

*Q. Give example?*

*A. Ver* 7. Is it a great act to overthrow the city *Rome*, to beat a Knave, to kill a Parricide, what shall I say? to hang him upon the gallows.

*Q. Are not leſſers alſo ſometimes feigned?*

*A.* Yes.

*Q. Give example?*

*A. Virg. Æglog.* 1.

*The light-heeld hyndes in th'air ſhall feed therefore,*
*And in the Ocean all the fiſhes die,*
*For want of water, on the naked ſhore,*
*The wandring Parthyan firſt ſhall drinken dry*
*Huge Araxis; and guſſling Germany,*
*Suck down their thirſty throats ſwift Tigris tide,*
*Ere his dear lovely face ſhall from my boſom ſlide.*

*Q. Give another example?*

*A. Phil.* 2. O filthy thing, not onely in the ſight, but alſo to hear of! if it had happened to thee amongſt thine inhumane Pots, who would not have accounted it filthy? But in the aſſembly of the *Romans* about publique affairs, the maſter of the horſe, to whom it is not comely to belch, he vomiting a cruſt of bread and wine, filled his lap and all the Tribunal with ſtink.

## Cap. 21. *Likes.*

*Q. You have expounded Compariſon in Quantity, Compariſon in Quality followeth; what therefore is Quality?*

*A.* Quality is that whereby the things compared are ſaid to be ſuch.

*Q. What are the kindes of quality?*

*A.* Like or Diſlike.

*Q. What are Likes?*

*A.* Likes are thoſe of which there is the ſame quality.

*Q. What are likes called?*

*A.* Like is called proportion, as the likes are proportionable

*Q. What are the notes of likeneſs, whereby it is concluded in one word?*

*A.* Likes, Effigies, in that manner, as alſo denials of diſlikeneſs.

*Q. What be they?*

*A.* Such as this, not otherwiſe.

*Q. Give example of the firſt ſort?*

*A. Æneid.* 1. His mouth and ſhoulders being like to God. *Phil.* 9. Although *Servius Suſpicius* could leave no clearer mon-

u.

monument then his son, the effigies of his manners, vertues, constancy, piety, wit.

*Q. Give example out of some Poet?*

*A. Ovid. Trist 2.*

*For he or none, even he that made the wound,*
*Onely* Achilles *'tis can make me sound.*

*Q. Proceed to further examples?*

*A. In Phis.* There was one day which was to me the likeness of immortality, wherein I returned to my countrey. *Ver* 1. But presently from the same likeness of a man, as it were by some *Circean* pot, he is made a Bear. *Pro Pomp.* Therefore all in this place do behold *Cons. Pompeius* not as one sent from the city, but fallen from heaven. *Æneid.* 3. They do not that which I have commanded. *Ter.* I am not, neither have been otherwise then he.

*Q. What is the partition of likeness?*

*A.* Disjoyned or continued.

*Q. What is a disjoyned similitude?*

*A.* A disjoyned similitude is when as four terms are distinguished to the thing.

*Q. Give example?*

*A. Æglog.* 5.

*So me thy song, as sleep on grass doth quench*
*The traveller, his weary limbs to drench.*

*Q. What is the force of this example?*

*A.* The songs to the hearers, as sleep to the weary, are four distinct terms.

*Q. Give another example?*

*A. Ad fratrem.* As the best Governors cannot overcome the force of the tempest, so the wisest men oftentimes cannot overcome the violence of fortune.

*Q. Shew the force of this example?*

*A.* Here are four terms, as the governor to the ship, so wise men to fortune.

*Q. Proceed to further example?*

*A. Trist.* 1.

*Even as the yellow gold in flaming fire is seen,*
*So men may trust, behold, in time that's sharp and keen.*

*Cic. Phil.* 2. But even as those who in a great sickness do not taste the sweetness of meat, so the lustful, covetous, wicked, have not the taste of true praise. *Virg.* made these verses,

*All night it rain'd, next day the ſigns are ſeen,*
*Th'Empires parted Cæſar and Jove between.*

*Battillus* arrogated them to himſelf and obtained a great reward; therefore *Virgil* in theſe Verſes mocketh *Battillus*.

*I made theſe Rimes, another had the Land,*
*So Birds, you neſts not for your ſelves have made;*
*So you, O Bees, make honey not for you;*
*So you, O Sheep, bear wool but not for you;*
*So you, O Oxen plow, but not for you.*

*Q. Are not the notes ſometimes omitted?*

*A.* Yes, ſometimes there is no note at all.

*Q. Give an example?*

*A. Virg. Æglog.* 2.

*Ah my fair Boy! truſt not thy hew too much,*
*Hurtles though black, by every handſom hand*
*Are pluck'd, while Daries none vouchſafe to touch,*
*All be they white, yet ſhod they as they ſtand.*

*Q. What is continual likeneſs?*

*A.* A continual likeneſs is when as the firſt term is to the ſecond, ſo the ſecond to the third.

*Give an example?*

*A. De Leg.* 3. See you not that this is the Migiſtrates power, that he ſhould rule and preſcribe right, profitable, and agreeing things with the Lawes: for as the Lawes do govern the Magiſtrates, ſo the Magiſtrates do rule the people.

*Q. What is the force of this example?*

*A.* Here are three terms, Lawes, Magiſtrates, People.

*Q. Have not feigned likeneſſes equal force with theſe above?*

Yes.

*Q. Give example?*

*A.* It appeareth chiefly in this explicated ſimilitude of *Æſop* his Apology taken out of *Horace, Epiſt.* 1.

*But if* Romes *people ask me happily,*
*Why not 'mongſt Judges on the Bench ſit I;*
*And do that which they love, fly that they hate?*
*I anſwer as the crafty Fox of late,*
*When tooth-ſick Lion he this meſſage ſent,*
*Fain would I come, to that thing was I bent;*

But

*But that I saw the steps of many feet,*
*That way to go, none back again to get.*

## CAP. 22. *Dislikes.*

Q. *What are dislikes?*

A. Dislikes are comparatives, whose quality is diverse.

Q. *What are the proper notes of dislikes?*

A. Dislike, different, another.

Q. *Give example?*

A. *Pro Plan.* Although the paying of money and thanks be unlike. *Æneid.* 1. O ancient house! O how unlike for that Lord to govern. *Cæs. Pri. Bel. Gal.* All these differed in their tongues, instructions, lawes. *Agra* 2. One is known by his countenance, another by his voice, another by his gate. *De Nat. Deo* 2. Because I have begun to do otherwise then I had said in the beginning.

Q. *Are not dislikes also known by denying the likes?*

A. Yes.

Q. *Give example?*

A. *De Orat.* 2. Philosophy is not like the other arts. [illegible]*eid.* 2. But he was not of that seed wherein thou remembrest *Achilles*, such was *Priamus* his enemy. *Lor. Epist.* 1. There is not the same age, the same minde. *Ad frat.* 1. So thy ring is not as a certain vessel, but as thy self. *Phil.* 3. This certain day he is wont to expect not so much of sacrifice as counsel.

Qu. *Give some Poetical examples.*

A. By this argument the shepherd confesseth his error. *Æglog.* 1.

*Ah fond friend* Melibe, *I whilom dempt,*
*That famous city which I now and then,*
*In common chat amongst our countrey-men;*
*Have heard, yea cliped by the name of* Rome,
*Certes for all the world cib to our homely home:*
*and by and by,*
———*so did I dare.*
*Kids liken to their Goats, whelps to their dams,*
*And mole-hills wont to mountains to compare.*

Qu. *Shew the force of this example?*

A. As neither the whelps to the dogs, nor kids to their dams, so neither is *Mantua* like to *Rome*.

Q. Be

*Q. Be not notes of dislikes sometimes wanting?*

*A.* Yes, oftentimes, and the dislikeness is more clearly explicated.

*Q. Give an example out of some Orator?*

*A. Quint. L. 1. C. 11. Brutus* slew the children of the Traytors: *Manlius* did punish by death the vertue of his Son.

*Q. Give another example?*

*A. Cat.* The Sun sets and riseth again: but when our little light setteth, there is a perpetual night.

## CAP. 23. *Conjugates.*

*Q. Hitherto you have expounded the first arguments, those derived from the first follow, what are they then?*

*A.* Those derived from the first are these, which are even to that which they argue, as the first from whence they are derived.

*Q. What be the kindes of these arguments?*

*A.* [redacted] Conjugate, a Notation, a Distribution, and a Definition.

*Q. What are Conjugates?*

*A.* Conjugates are names drawn diversly from the same principal.

*Q. Give example?*

*A.* Justice, Just, Justly.

*Q. Is there not a Symbol in Conjugates of agreeing arguments?*

*A.* Yes.

*Q. Give example?*

*A. Propert. Lib. 2.*

*Because in love there is no liberty,*
*Who ever loves that man, can ne'r be free.*

*Q. Shew the force of this example?*

*A.* Here liberty is the cause why we should be free.

*Q. Give another example?*

*A. Cic: Nat. Deo. 2.* Where he speaketh of *Dionysius* the tyrant. He commanded that the tables of silver, in which were the Images of the Gods, should be taken away; in which after the manner of the Grecians should be ingraven, The goods of the Gods, saying, that he was willing to use of their goodness.

*Q. Shew*

*Q. Shew the force of this example?*

*A.* The Gods are good, therefore their goodness is to be used: here from the effects it is directed to the causes.

*Q. Give another example?*

*A. Ter.* I am a man, no humane thing is strange to me.

*Q. Is it not sometimes from the Subject to the Adjunct?*

*A.* Yes.

*Q. Give example?*

*A. Phil.* 2. I will not handle thee as a Consul, lest thou handle me as one standing for the Consulship. *In Pis.* When as all the cause was of the Consuls and Senate, both the Consuls and Senate had need of my help.

## Cap. 24. *Notations.*

*Q. what is notation?*

*A.* Notation is the interpretation of a name.

*Q. what are names?*

*A.* Names truly are notes of things.

*Q. May there not be rendred a reason of the names?*

*A.* Yes, either from the derivation or composition, if they be made by true notation, from some first arguners.

*Q. Give example?*

*A. Homo ab humo. Ovid. Fast. 6.*

*Stat vi terra sua, vi stando vesta vocatur.*

*Q. Shew the force of this example?*

*A.* This is a notation from the cause.

*Q. Give another example?*

*A. At focus à flammis & quod fovit omnia dictus.*

*Q. Shew the force of this example?*

*A.* This is a notation from the effects.

*Q. Give another example?*

*A. Vir. 4. O Verres præclara! quid enim accessisti, quo non attulerit secum istum diem? ex enim quam in domum, quam urbem adiisti, quod fanum denique, quod non eversum aut extersum reliqueris? quare appellentur sanè ista Verres quæ non ex nomine, sed ex moribus, naturâque tua constituta esse videantur.*

*Q. Shew the force of this example?*

*A.* This is also a notation from the effects.

*Q. Give another example?*

*A. Ovid*

*A. Ovid. Fast. 1.*

*Prima dies tibi carna datur, dea cardinis hæc est,*
*Nomine clausa aperit, claudis aperta suo.*

*Q. Wherein is the force of this example?*

*A.* This is a notation from the subjects in the inward, about which the Deity of this Goddess is exercised.

*Q. Give another example?*

*A.* From the adjuncts, there is a notation from *Bambalion. Phil. 2. Quia balbus & stupidus: hinc igitur cavillatio in Antonium generum. Tua conjux, bona femina, locupletatis quidem certè, Bambalio quidem pater, homo nullo numero, nihil illo contemptius, qui propter hæsitantiam linguæ stuporémque cordis cognomen ex contumelia traxerit.*

*Q. Shew the force of this example?*

*A.* This is a notation from adjuncts.

*Q. Are there not notations also from disagreeings?*

*A.* Yes.

*Q. Give example?*

*A. Quins. Lib. 1. Cap. 6. Lucus, quia umbra opacus, parum lucet. & ludus, quia sit longissimè à lusu, & dis quia minimè dives.*

*Q. May not notation be also from comparatives?*

*A.* Yes.

*Q. Give example?*

*A. Pyropus, quod ignis flammam imitetur.*

*Q. But is there not, as to the notation to his name, so an affection of the name to the notation.*

*A.* Yes.

*Q. Give example?*

*A. Animi plenus ergo animosus.*

*Q. Shew the contrary?*

*A. Animosus, ergo animi plenus.*

## Cap. 25. *Distribution.*

*Q. What are the other derived arguments?*

*A.* Distribution and Definition.

*Q. Is there not a reciprocal affection in both these?*

*A.* Yes.

*Q. What is the affection in the distribution?*

*A.* Of all parts with the whole.

*Q. What*

*Q. What is the affection in the definition?*

*A.* Of the definition with the things designed.

*Q. What is a distribution?*

*A.* A distribution is, when the whole is distributed into parts.

*Q. What is the whole?*

*A.* The whole is that which containeth parts.

*Q. What are parts?*

*A.* Parts are those which are contained of the whole.

*Q. It should seem then that the distinction of the whole into parts is distribution?*

*A.* So I said.

*Q. What is then the collection of the parts to the making up of the whole?*

*A.* It is called induction.

*Q. Whence is distribution taken?*

*A.* Distribution is taken from arguments altogether agreeing, but disagreeing amongst themselves: therefore it shall be by so much more accurate, by how much the agreeings of the parts shall be with the whole, and the disagreeing among themselves.

## Cap. 26. *The distribution from the Cause.*

*Q. Whence is the first distribution?*

*A.* The first distribution is from absolute agreeings.

*Q. What are these absolute agreeings?*

*A.* The causes and effects.

*Q. What is distribution from the causes?*

*A.* Distribution from the causes, is when the parts are causes of the whole. Here the distribution of perfect into its members is greatly praised.

*Q. What is perfect?*

*A.* Perfect is the whole, to which the parts are essential.

*Q. What is a member?*

*A.* A member is a part of the whole.

*Q. Give example?*

*A.* Grammer is divided into Etymology and Syntaxis; Rhetorick, into Elocution and Action; Logick, into Invention and Judgement: for those Arts are constituted of those parts.

*Q. What*

*Q. What is the principal distribution?*

*A.* When the explication of a longer thing is received.

*Q. Give example?*

*A. Georg.* 1.

*What makes glad corn, and how to till the ground,*
*How to plant elms that be so strong and sound;*
*How to guide oxen, cattel how to tend,*
*And how the little pretty bee defend,*
*I will declare.*

*Q. Give another example?*

*A. Cic. pro Mur.* I understand, O you Judges, that the whole accusation hath three parts, one of which is in reprehension of life, another in contention of dignity, the third touching the fault.

*Q. How is the second kinde of handling this kinde of argument?*

*A.* Either from the parts to the whole; or from the whole to the parts.

*Q. Give example?*

*A. Cat.*

*Quintia is fair to many, so to me,*
*I will not therefore this same thing deny;*
*But wholly fair I will not say she's not,*
*True beauty in her there is not a jot.*
*Lesbius fair, in every part most fine;*
*Venus adorn'd her, clear did make her shine.*

## Cap. 27. *The distribution from the effects, also the genus and species.*

*Q. What is the distribution from the effects?*

*A.* The distribution from the effects, is when the parts are effects.

*Q. Give example?*

*A.* In a ship the sea-men, some scale the masts, some run in at the doors, some draw water, the governor holdeth the rudder in the ship.

*Q. May not distribution of genus into species be comprised under this head?*

*A.* Yes, distribution of genus into species doth here excel.

*Q. What is genus?*

*A.* Genus

*A.* Genus is the whole essential in parts.

*Q. What is species?*

*A.* Species is the parts of genus.

*Q. Give example?*

*A.* We say a living creature is the genus of a man, and a beast; for a living creature is the whole of that effect: viz. a corporal living substance, which commonly pertaineth to the beasts and men. We say the species of a man and a beast is living, because they are parts of a living subject, which living essence they have common. We say a man, the genus of every man; and a lion, the genus of every lion, but contrary, every man, the species of a man; every lion, of a lion.

*Q. What is the kindes of the genus?*

*A.* The genus is most general or subalternate.

*Q. What are the kindes of the species?*

*A.* The species is subalternate or most special.

*Q. what is the most general genus?*

*A.* The most general genus is that of which there is no kindes.

Q. *Give example?*

*A.* In Logical invention, an argument is the most general genus of artificials and inartificial.

*Q. what is the subalternate genus, and the subalternate species?*

*A.* The subalternate genus, as also the subalternate species, is that which is the species of this, but the genus of that.

*Q. Give example?*

*A.* The cause is the species of an absolute arguing argument, but the genus of the matter and form.

Q. *But what is the most special species?*

*A.* The most special species is that which is individable into other species.

*Q. Give example?*

*A.* The matter and form singly.

*Q. what are the genus and species notes of?*

*A.* Of the causes and effects.

*Q. Give example?*

*A.* In a living thing there is a corporeal essence, which in the matter is belonging commonly to the species; as also the faculty of life and sence, which in the form pertaineth commonly to the species.

*Q. It should seem that the genus containeth the causes, which do attain to the species of it; and therefore contrarily, the species contains the effects of their genus?*

*A.* So it is.

*Q. From whence then is that universal famousness and excellency?*

*A.* From hence, because it declareth the causes.

*Q. Shew some example now of the distributions of the genus into species?*

*A.* Distribution of genus into species is very excellent truly, but hard and seldom found, yet we will bring what illustrations and examples we can. *Ovid. Met.* 1. Divideth living creatures into five species? stars, birds, beasts fish, men: he giveth life to the stars, as the Philosophers do.

*No region is without some living thing,*
*Stars in the skie, the forms of Gods being:*
*Birds in the air in abundance be,*
*Beasts on the earth, and fishes in the sea.*
*But yet 'mongst these a creature more divine,*
*Who may them rule and govern all in fine;*
*There wanted much until that man was born.*

So *Cic. Offic.* 1. Divideth vertue into four species, prudence, justice, fortitude, and temperance; but all that is honest springeth out of one of these four parts, for either it is conversant in the knowledge and skill of the truth, or in the defending the society of men, and giving every one his own; also in trust of things bargained, or in a high minde and admirable greatness or courage, or lastly in all things which are made and called order and means, in which is modesty and temperance.

*Q. What is distribution of the genus into the forms of the species?*

*A.* Distribution of the genus into the forms of the species is the same; because the form with the genus, constitute their species.

*Q. Give example?*

*A.* Of living creatures, one is speaking, another dumb.

*Q. May not genus and species be handled a part and severally.*

*A.* Yes, genus and species are not onely handled after this simple form of division, but also apart one from another.

*Q. Give example?*

*A. Pro*

*A. Pro Arc.* But leſt any ſhould wonder that we ſay ſo, that there is a certain faculty of wit, and this reaſon or diſcipline of ſpeaking, neither that we have truly given our ſelves altogether to this ſtudy; for all arts which pertain to humanity, have a certain common band, and are contained (as it were) in a certain knowledge amongſt themſelves.

*Q. Shew the force of this example?*

*A.* Art is the genus, poeſie, and eloquence the ſpecies.

*Q. Is not the genus handled alſo by the ſpecies?*

*A.* Yes.

*Q. Give example?*

*A. Ovid de Triſt. 4.*

*Fill thy ſad matter with thy vertues grave,*
*Hot glory doth decay, it none can ſave:*
*Who had known Hector if Troy well had been?*
*Through publique vices way to vertue's ſeen.*
*Thine art (O Typhis) lies, if in the ſea*
*There be no floods; if men be well truly,*
*Then Phœbus art decayeth inſtantly.*
*That which they bid, and is not known for good,*
*Appears at laſt, and ſhews where evil ſtood.*

*Q. But are there no ſpecial examples fitted to this kinde?*

*A.* Yes, ſuch as this. *Attic. 7.* Wilt thou leave the city? what if the French men come? The Commonwealth he ſaith is not in walls but altars and Religion. *Themiſtocles* did the ſame, and a whole hoſt of Barbarians were not able to take one city. But *Pericles* did not ſo, who in the year almoſt before fifty, when he kept nothing but a wall; our city before being taken, they kept the tower notwithſtanding.

## CAP. 28. *Diſtribution from the Subject.*

*Q. What is the other diſtribution?*

*A.* The other diſtribution is of agreeings after a certain manner

*Q. What are agreeings after a certain manner?*

*A.* The ſubjects and adjuncts.

*Q. What is the diſtribution from ſubjects?*

*A.* The diſtribution from ſubjects is, when the parts are ſubjects.

*Q. Give example?*

*A. Cat.*
*Thy maiden-head's not wholly thine I ween,*
*One part thy father gave, the part between,*
*Thou of thy mother had ſt; ſo that to thee,*
*None but the third remaineth for to be.*
*Therefore reſiſt not two, caſt not away,*
*The thing thy parents gave to thee I ſay.*

*Q. Give example out of ſome Orator?*

*A. Cic. Tuſc.* 1. There are therefore three kindes of good, as I underſtand from the *Stoicks*, to whoſe uſe oftner then I am wont we give place. There are therefore thoſe kindes of good, whilſt that the external things of the body are caſt upon the ground, and becauſe they are to be undertaken, they are called good. There are other divine things which do more nearly concern us, and are heavenly; ſo that thoſe who have attained them, why may I not call them after a manner bleſſed, yea moſt happy.

## CAP. 29. *Diſtribution from Adjuncts.*

*Q. What is Diſtribution from Adjuncts?*

*A.* Diſtribution from Adjunct is, when the parts are Adjuncts.

*Q. Give example?*

*A.* Of men, ſome are ſound, ſome ſick, ſome rich, ſome poor.

*Q. Give a poetical example?*

*A. Virg. Georg.* 1. Divideth the World into five parts, the middle ſcorching hot, the other two extream cold, the two laſt temperate.

*Five Zones the heavens do hold, the middle hot;*
*The Sun there burns, cold in it there is not;*
*But on the right and left hand there is ſeen,*
*Rain, froſt, and cold, that's bitter, ſharp and keen.*
*The two laſt temperate, yet in them is,*
*Mortality, and many ſickneſſes.*

*Q. Give an Orators example?*

*A. Caſ. Bel. Gal.* 1. All *France* is divided into three parts, of which, one the *Belgians* inhabit, the other the *Æquitans*, the third, thoſe who in their tongue are called *Celts*, in our Language the *Gaules*.

CAP.

## Cap. 30. *Definition.*

Q. *What is definition?*

A. Definition is when it is explicated what the thing is, and that interchangeably may be argued with the thing defined.

Q. *What are the kindes of definition?*

A. A definition is perfect or imperfect.

Q. *What is the perfect definition called?*

A. This is properly called a definition.

Q. *What is the imperfect called?*

A. A description.

Q. *What is a perfect definition?*

A. A perfect definition is a definition consisting of the onely causes which constitute the essence: such as the causes comprehended by the genus and form.

Q. *Give example?*

A. After this maner is a man defined, *viz.* by the genus, (a living creature) we understand (as it is said) a corporeal essence full of life and sense, which is the matter, and a part of the form of a man: to which (if thou addest reasonable) thou comprehendest the whole form of a man, by the whole faculty of his life, sense, reason.

Q. *It should seem then that the perfect definition is nothing else then an universal symbol of the causes, constituting the essence and nature of things?*

A. So it is.

Q. *Give an example?*

A. The Arts have such definitions, Grammer, of well speaking; Rhetorick, of pleading well; Logick, of disputing well; Arithmetick, of numbering well; Geometry of measuring well.

## Cap. 31. *Description.*

Q. *What is description?*

A. Description is a definition defining the thing from other arguments also.

Q. *Give example?*

A. This is the description of a man, a man is a living creature, mortal, capable of discipline,

*Q. Are not proper circumstances also mingled with common causes sometimes?*

*A.* Yes.

*Q. Then it seemeth that succint brevity is not alwayes in this kinde?*

*A.* No, oftentimes it desireth a clearer and greater explication.

*Q. Give an example out of some Orator?*

*A. In Mil.* Glory is described. But yet of all rewards of vertue, (if there be a reason of rewards) the greatest is glory; this one comforteth us, touching the shortness of our life, causeth that we are present with the absent, dead, maketh us live; to conclude, by these steps we do seem to ascend into Heaven.

*Q. Give a poetical example?*

*A. Æneid.* 4. Fame is described.

*From Libeans temple cometh forth great fame,*
*Noughts swifter then ill news which bears this name;*
*Moving she goes, by going, strength she gets;*
*She fears at first, at last with winds she fleets;*
*Walks on the earth, her head she lifts to'th skie:*
*Earth brought her forth, the Gods were angry;*
*In Cœus and Enceladus his land,*
*She was at last as I do understand;*
*Her feet were swift, her wings most hurtful were,*
*A horrid monster, wicked, full of fear:*
*As many feathers as upon her are,*
*So many eyes attend her every where.*
*So many tongues, so many mouths do sound,*
*So many years do lessen her around.*
*In night she flies through heaven, and in the shade,*
*About the earth she goes, no noise is made:*
*She sitteth by the light on houses high,*
*And causeth towns to quiver fearfully.*
*As well a bruiter of things false that be,*
*As messengers of truth and verity.*

*Q. Proceed to further example?*

*A.* Such are the descriptions of plants and living creatures, in physick: also of rivers, mountains, cities, in Geography and History.

## Cap. 32. *Divine Testimony.*

Q. *You have expounded the artificial arguments, the inartificial followeth; tell me then what an inartificial argument is?*

*A.* An inartificial argument is that which argueth not by its own nature, but taketh force from some artificial argument.

Q. *It seemeth by this, when a hidden truth of things is more subtily searched for, that this argument hath small force of proof?*

*A.* So it is, but in civil and humane things, oftentimes this argument effecteth the greatest trust from the moving arguments, if wisdom, vertue, and good will be present.

Q. *What is it called?*

*A.* In one name it is called testimony.

Q. *What are the kindes of testimony?*

*A.* Divine or humane.

Q. *What may be comprised under the Head of divine testimony?*

*A.* Not onely the miracles of the Gods, but also the answers of Prophets and Fortune-tellers are counted amongst divine testimonies.

Q. *Give example?*

*A.* All these are brought forth *Cat.* 3. For that I may omit (saith the Orator) the fires seen in the night from the West, and the burning of heaven, as also lightning, as earth-quakes, with other many things done to us Consuls, as those which are now done do seem to proclaim the Gods immortality. And a little after, at which time when the *Aruspatians* were come together out of all *Hetruria*, they said that slaughter, burning, perishing of the laws, civil and domestical war, and the fall of the whole city and empire approached; unless the immortal Gods pleased by all reason, by their power should change those destinies. At length when he said that they mocked at the answer of the *Aruspatians*, and that they did more regard the sign of *Jove*, turning to the East, he then said, But is not he so present, that it should seem to be done at the beck of the mighty *Jove*; that when this morning before my door by my command & conjuration, the Judges being then in the house of *Concordia*, at the same time there appeared a sign, which being turn'd toward

you and the Senate, both you and the Senate saw manifestly laid open, who they were that were against the health of all men.

*Q. Give another example?*

*A.* That of *Tibullus* is more short.

*But if that Oracles true things do tell,*
*Then this in our name see thou do declare;*
*That he doth promise* Delius *to give,*
*To be thy spouse, with whom thou'lt happy live.*

CAP. 33. *Testimony from humane Law and Sentences.*

*Q. What be the kindes of humane testimony?*

*A.* Humane testimony is common or proper.

*Q. What is common?*

*A.* Law, and a famous sentence.

*Q. What is a legal testimony?*

*A.* Legal testimony is both unwritten and written.

*Q. Bring forth authority for this?*

*A. Pro Mil.* For there is (O ye Judges) a law not written, but born with us; which we have not received, learned, read; but taken, drawn, expressed from nature: as if our life should be in some hazard, force, danger, either of thieves or enemies, all honest reason were to be sought of safety, but if the twelve tables will have the night thief, yea, the day thief too, if he defend himself after any manner, killed without punishment; who is there that will think him that is slain to be punished, when as there is a sword reached to us, to kill that man, by the lawes themselves.

*Q. What are famous Sentences?*

*A.* Proverbs.

*Q. Give example?*

*A.* They be such as these: *Pares cum paribus facilimè congregantur. Spartam nactus es, hanc exorna.*

*Q. What may farther be under this head?*

*A.* Sayings of Wisdom also.

*Q. Give example?*

*A. Nosce teipsum. Nequid nimis. Sponde præsto ad detrimentum.*

*Q. What is proper testimony?*

*A.* Such as this of *Plato* 1. *ad Quint. frat.* And then truly *Plato* the prince of Wisdom and Learning thought those Common-

Commonwealths blessed; if either learned and wise men governed, or those that did govern, placed all their study in wisdom and learning.

Q. *Proceed to further example?*

A. Such were in the Poets, *Æneid.* 4. Learn justice and admonitions, and contemn not the rich. So in *Homer.*

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.

*Ajax* led out of *Salaminus* twelve ships.

The *Magatenses* were overcome by the *Athenians.*

Q. *What are the testimonies of the living?*

A. Testimonies of the living, are not onely when it is inquired of ground, felling of wood, and such like business, but also there are testimonies of oblagation, confessing oath.

Q. *Give an example of Obligation?*

A. *Phil.* 5. For I dare binde my faith (*P. C.*) to you and the people of *Rome*, that truly when no force constrained me, I durst not do, and I feared an opinion of timerity, in a thing greatly hurtful: I promise and swear (*P. C.*) to become alwayes such a citizen to *Cæsar* as he himself is, and as we ought chiefly to wish or desire.

Q. *Have we not an obligation set forth sometimes with a pledge?*

A. Yes. *Virg. Æglog.* 3.

*Wilt then by turns, we hand to hand do try,*
*What either can, and prove each by our deed;*
*Ile pawn this heifer, (which left thou deny)*
*She twise hath come already to the pail,*
*And two twins suckles: at this time now say,*
*What pawn thou'lt gage with her to countervail.*

Q. *What are the kindes of confession?*

A. Confession is free or extorted by torments.

Q. *What is this latter properly called?*

A. A question.

Q. *Give example?*

A. Such an argument there is against *Milon* whom *Cicero* derided. Go to then, what, or how is the question? How? Where was *Roscius?* Where was *Casca?* Doth *Clodius* lay snares for *Milon?* He hath done, surely the gallows. He hath done nothing.

Q. *What further may be reduced hitherto?*

A. Hitherto may be referred the argument which we

uſed when we bring forth our approbation, and experience of our affirmative.

Q. *Give example?*

A. *Ver.* 4. Even *Volcatio* if he had come freely, would he have given a little book? he ſhall come, he ſhall be tried, no man truly receiveth it. *Ter.* Spend thy time in letters, in the woods, in muſick; it is meet for youth to know theſe liberal things, I will give diligence.

Q. *Give a Poetical example?*

A. *Ovid. Triſt.* 3.

*The which that thou mayeſt better credit me,*
*Try thou my pains, believe it then to be.*

Q. *Give an example alſo of the teſtimony of an oath.*

A. *Æneid.* 6.

*I ſwear by th' gods, and all in earth unſeen,*
*I have departed from thy ſhore, O queen.*

Q. *This reciprocation ſeemeth to be more obſcure, as becauſe the teſtimony is true, the witneſs is alſo true?*

A. So it is. And thus much ſufficeth to have ſpoken of Invention, the firſt part of the Science Logick.

THE

# THE SECOND BOOK OF THE Art of Logick.

## CAP. 1. *What Judgement is.*

*Q. Hitherto the first part of Logick in Invention hath been expounded, the other part followeth in Judgement; what then is Judgement?*

*A.* Judgement is the second part of Logick, of disposing arguments to be judged well.

*Q. How are they judged?*

*A.* Every thing is judged by a certain rule of disposition.

*Q. It may be thought then that this part of Logick is called both Judgement and Disposition from hence?*

*A.* So it is.

## CAP. 2. *An affirmative or negative axioma.*

*Q. What are the kindes of Judgement?*

*A.* Judgement is axiomatical, or dianoctical.

*Q. What is an axioma?*

*A.* An axioma is the disposition of an argument, with an argument, wherein somewhat is judged to be, or not to be.

*Q. What is it called, and whence receiveth it the name?*

*A.* In the Latine of *Enuntiatum*, it is called *Enuntiation*; of *Pronuntiatum*, *Pronuntiation*.

*Q. What are the affections of an axioma?*

*A.* An axioma is affirmative or negative.

*Q. What is affirmative?*

*A.* Affirmative is when the force of it is affirmed.

*Q. And what negative?*

*A.* When it is denied. From hence springeth the contradiction of axioma's, when the same argument is affirmed or denied.

CAP.

## Cap. 3. *True and false.*

*Q. What may be a second kinde of the affections of an Axioma?*

*A.* An Axioma secondly is true or false.

*Q. How true?*

*A.* When it pronounceth as the thing is.

*Q. How false?*

*A.* Contrary.

*Q. What are the affections of a true Axioma?*

*A.* A true Axioma is contingent or necessary.

*Q. How contingent?*

*A.* When it is so true that it may sometimes be false.

*Q. Give example?*

*A.* Fortune helpeth the bold; for it may be, that which is true to day, to morrow may be false: and therefore the judgement of this contingent verity, is called opinion: those things of the time past or present, may be certain to a man, but of time to come, they cannot by nature, although with God all things are present. Therefore *Martial* doth worthily mock *Priscus*.

*Priscus, thou often aske what I shall be,*
*If now most rich, hereafter what truly;*
*Things for to come, canst thou not tell them me,*
*If thou a Lion art, what wilt thou be?*

*Q. How necessary?*

*A.* When it is alwayes true, neither can be false.

*Q. What is this affirmative called?*

*A.* This affirmative is called *Katapantòs* of every thing.

*Q. How impossible?*

*A.* Contrarily, where it can be true of nothing.

*Q. What belongeth to an Axioma of the arts?*

*A.* An Axioma of the arts ought to be *Kantapantòs*, as also Homogene and Catholique.

*Q. What is an Homogene Axioma?*

*A.* An Homogene Axioma is when the parts are essential among themselves: as the form to the thing formed, the subject to its proper adjunct.

*Q. What is this called?*

*A.* This Genus of the Species is called *ath' autò* by it self.

*Q. What is a Catholique Axioma?*

*A.* A

*A.* A Catholique Axioma is when the consequent is alwayes true of the antecedent; not onely in every thing and by it self, but also reciprocally.

*Q. Give example?*

*A.* A man is a living creature, reasonable, number is equal or unequal.

*Q. What is this called?*

*A.* This is called *Kathòlou prôton* universally first.

*Q. What then are the laws of the proper documents of the arts?*

*A.* These three, the first *Kat àpantòs*, the law of verity; the second *Kath' autò*, the law of justice; the third *Kathòlou prôtôn* called the law of wisdom; and such is the judgement of Catholique Axioma's, the most true and chief knowledge.

## Cap. 4. *The Simple Axioma.*

*Q. You have expounded the common affection of Axioma's, the kindes follow, what are then the kindes of an Axioma?*

*A.* An Axioma is simple or compound.

*Q. What is simple?*

*A.* Simple is that which is contained in the force of one word; and therefore by an affirmative or negative word it affirmeth or denieth.

*Q. Give example?*

*A.* Fire burneth, fire is hot, fire is not water.

*Q. Shew the force of these examples?*

*A.* Here fire is the antecedent, burneth the consequent: and this is the first disposition of invented things; of the cause with the effect, as in the first example; the subject with the adjunct, as in the second; the disagreeing with the disagreeing, in the third: after a certain manner any argument may be enuntiated, (except those full of comparison and distribution) agreeings truly by affirming, disagreeings by denying.

*Q. What are the kindes of a simple Axioma?*

*A.* A simple Axioma is general or special.

*Q. What is general?*

*A.* General is when the common consequent is attributed generally to the common antecedent. And this contradiction doth not alwayes divide the true and false, but both pairs of the contingent, as also not of contingents may be false.

*Q. Give*

Q. *Give example of the first?*

A. *Each place delighted is with Baiis pleasant rooms, No place delighted is with Baiis pleasant rooms.*

Qu. *Give example of the second?*

A. Every creature is reasonable, no creature is reasonable.

Q. *What is a special Axioma?*

A. A special Axioma is when the consequent is not attributed to every antecedent, and here the contradiction ever divideth the true from the false.

Qu. *What are the kindes of special?*

A. Special is particular or proper.

Q. *What is particular?*

A. Particular is when the common consequent is attributed particularly to the antecedent: But to this Axioma it is generally contradicted.

Q. *Give example?*

A. Somewhat is to be pardoned. Nothing is to be pardoned. Some clemency is not to be praised. All clemency is to be praised.

Q. *What is a proper Axioma?*

A. A proper Axioma is when the consequent is attributed to a proper anticedent.

Q. *Give example?*

A *Fabulla* is fair, whose negative and contradiction is, *Fabulla* is not fair.

## Cap. 5. *The copulative Axioma.*

Q. *What is the compound axioma?*

A. The compound axioma is that which is contained in the force of a conjunction. Therefore from an affirmative or negative conjunction it is affirmed or denied. And a part of the contradiction is true, a part false.

Q. *What are the kindes?*

A. A compound enunciate is for his conjunction congregative or segregative.

Q. *What is congregative?*

A. Congregative is that which enunciateth all agreeings by affirmings, and disagreeings by denying.

Q. *What are the kindes?*

A. Copulative or connexed.

Q. *What*

*Q. What is Copulative?*

*A.* Copulative is that whose conjunction is copulative.

*Q. Give example?*

*A. Æneid.* 1.

*The East and South winds on the seas do blow,*
*They rush through deep, till on the top they show.*
*The Affrick oft with these his blasts conjoynes.*

This therefore shall be the negative and contradiction.

*The East and South winds not on seas do blow,*
*They rush not through the deep, ne on top show.*
*The Affrick doth not oft his blasts conjoyn.*

*Q. But whereupon dependeth the judgement of the copulative enunciate?*

*A.* The judgement of the coplative enunciate being true, dependeth of the truth of all parts: false, at the least one part false.

*Q. What may further be comprised under this Head?*

*A.* The enunciate of a relate quality is of this kinde, whose conjunction is the relation it self.

*Q. Give example?*

*A. Æglog.* 3.

*So me thy song as sleep on grass doth queme,*
*The traveller his weary limbs to drench.*

*Q. Shew the force of this example?*

*A.* Here the coplative judgement is, as if he should say, sleep is grateful to the weary, and so thy song is pleasing to me.

*Q. What is the negative hereof?*

*Not me thy song as sleep on grass doth queme,*
*The traveller his weary limbs to drench.*

## Cap. 6. *The Connexed Axioma.*

*Q. What is a connexed Axioma?*

*A.* A connexed axioma is congregative, whose conjunction is connexive.

*Q. Give example?*

*A. Æneid.* 2. If fortune doth feign *Simon* miserable, it dishonestly feigneth him to be vain and a liar; whose negative is if fortune doth not feign *Simon* miserable, it dishonestly feigneth him to be vain and a liar.

*Q. Is not this conjunction also denied more manifestly by denying the consequent?* *A.* Yes.

*A.* Yes.

*Q. Give example?*

*A. Pro Mer.* I am not a murtherer though in their company. *De fato*: Neither if every enunciation be true or false, doth it follow therefore that the causes are immutable; for affirmation signifieth, if the antecedent be, that the consequent is also. Negation therefore and contradiction determineth, if the antecedent be, that therefore the consequent is not. Wherefore when thou shalt judge the connexive to be absolute arut, thou thou shalt judge it also necessary, and thou shalt understand this necessity to spring from the necessary connexion of parts, the which may also be even in false parts.

*Q. Give example of this?*

*A.* If a man be a Lion, he is also a four-footed, this is a necessary connexion.

*Q. But if the connexion be contingent, and onely put for probability, how shall it be judged then?*

*A.* Its judgement then shall be onely opinion.

*Q. Give example?*

*A. Ter.* and *Pamphilus*, if thou dost this, this day is the last thou shalt see me.

*Q. What may be further under this head?*

*A.* This relation connexive of consequence, is like to the connexed Axioma, as when *Tullius* is said to be an Orator, he hath also skill in pleading well. And thus much of the congregative Axioma.

## Cap. 7. *The Discreet Axioma.*

*Q. What is a Segregative Axioma?*

*A.* A Segregative Axioma is that whose conjunction is Segregative, and therefore enunciateth disagreeing arguments.

*Q. What are the kindes?*

*A.* A Segregative enunciation is discreet or disjunct.

*Q. What is discreet?*

*A.* Discreet is that whose conjunction is discretive, and therefore of disagreeings it chiefly enunciateth diverses.

*Q. Give example?*

*A. Tusc.* 5. Although they may be judged by the force of the body, yet they are refered to the minde: whose negative and contradiction is, although they may not be judged by the sense

sense of the body, yet they are referred to the minde; or, although they may be judged by the sense of the body, yet they are not referred to the minde. For yet is here a chief conjunction.

*Q. How is the discreet Enunciat judged to be true?*

*A.* The discreet enunciation is judged to be true and lawful, if the parts be not onely true, but may be also discreet.

*Q. How is the false or ridiculous judged?*

*A.* Contrarily.

## CAP. 8. *The disjunct Axioms.*

*Q. What is a disjunct axioma?*

*A.* A disjunct axioma is a segregative axioma, whose conjunction is disjunct:

*Q. Give example?*

*A.* Georg. 1.

*There, as they say, is either silent night,*
*Always most dark and void of any light;*
*Or else the morning from us here doth go,*
*And brings the day unto them there also.*

*Q. Shew another example?*

*A. De facto*, every enunciation is true or false.

*Q. Here it seemeth is signified from the disjunct, that one onely is true?*

*A.* So it is.

*Q. What shall the negative and contradiction be?*

*A.* Not every enunciation is true or false.

*Q. And what doth the contradiction signifie?*

*A.* That one of them is not true by necessity, for if the disjunction be absolutely true, it is also necessary: and the parts of the disjunct are opposite without any means.

*Q. But although the disjunction be absolutely true, and also necessary, may there not be a necessity that the parts should be separately necessary?*

*A.* No.

*Q. Give example?*

*A.* A man is good or not good, here the disjunction is necessary; and yet a man is good, is not a necessary enunciation; also a man is not good, is not a necessary enunciation.

*Q. Whereupon then dependeth the necessity of the disjunction?*

*A.* The

*A.* The necessity of the disjunction dependeth on the necessary opposition, and disjunction of the parts, not as their necessary verity.

*Q. But is not the disjunction oftentimes from condition?*

*A.* Yes.

*Q. Give example.*

*A.* As if it be thought whether *Cleon* will come, or *Socrates*, because it was so agreed that one of them onely should come.

*Q. It seemeth by this that if the disjunction be contingent, it is not absolutely true, but is onely opinionable?*

*A.* So it is, and that more frequently in the use of man.

*Qu. Give example?*

*A. Ovid. Epist. Lean.*

*Either good hap shall now unto me fall,*
*Or else fierce death the end of loving thrall.*

## Cap. 9. *The Syllogism and its parts.*

*Q. You have manifested in its self the axiomatical judgements, by axioma's: the dianoetical followeth: what therefore is dianoia?*

*A.* Dianoia is when one axioma is derived from another.

*Q. What are the kindes of dianoia?*

*A.* A Syllogism or Method.

*Q. What is a Syllogism?*

*A.* A syllogism is a dianoia whereby the question is so disposed with the argument, as the antecedent put, it is necessarily concluded.

*Q. Make this plainer?*

*A.* When the axioma is doubtful the question is effected, and there is need of a third argument to be placed with the question, for its truth.

*Q. How many parts hath the antecedent?*

*A.* The antecedent of a syllogism hath two parts, a proposition and an assumption.

*Q. What is a proposition?*

*A.* A proposition is the first part of the antecedent, whereby the consequent of the question, is at least disposed with the argument.

*Q. What is the assumption?*

*A.* The assumption is the second part of the antecedent, which is affirmed from the proposition.

*Q.* But

*Q. But what is the consequent part of the syllogism?*

*A.* The consequent part of the syllogism, is that which imbraceth the part of the question, and concludeth it.

*Q. What is it called?*

*A.* It is called from the nature of it, complexion and conclusion.

*Q. If any part of the syllogism want, what is it said to be?*

*A.* It is called *Enthymema.*

*Q. But what if any part happen to be besides its parts?*

*A.* Then it is called a *Persyllogism.*

*Q. Is not the order of the parts oftentimes confounded?*

*A.* Yes.

*Q. What then if any doubt shall arise from it?*

*A.* Then that shall be filled up which wanteth, those cut off which abound: and every part digested into his place.

## Cap. 10. *The simple contracted syllogism.*

*Q. What are the kindes of a syllogism?*

*A.* A syllogism is simple or compound.

*Q. What is simple?*

*A.* Simple is where the consequent part of the question is placed in the proposition, the antecedent part in the assumption.

*Q. What are the affections of it?*

*A.* It is affirmed, denied, general, special, and proper.

*Q. How is it affirmed?*

*A.* From all the affirmative parts.

*Q. How is it denied?*

*A.* From one negative of the antecedent parts, with complexion.

*Q. How is it general?*

*A.* From the general proposition and assumption.

*Q. How is it special?*

*A.* From one of the generals onely.

*Q. And how is it proper?*

*A.* From both propers.

*Q. What are the kindes of the simple syllogism?*

*A.* The simple syllogism is contracted by parts, or explicated.

*Q. What is contract?*

*A.* Contract is when the argument for the example is so subjected to a particular question, that the antecedent may be

understood to affirm each part, and in the assumption.

Q. *Give an example?*

A. Certain confidence is vertue, as constancy; certain confidence is not vertue, as boldness.

Q. *Shew the force of this example?*

A. This argument is understood to go before each part of the question, as if it were expressed, constancy is a vertue, and confidence; and therefore certain confidence is a vertue: also boldness is not a vertue, and yet it is confidence; and therefore some confidence is not a vertue. So in the use of disputing, the matter of the Syllogism draweth the judgement, neither is it set forth otherwise. And this exposition the beginning of the Syllogism is expounded by *Aristotle*, so that the Syllogisme in its full judgement is more clear and manifest.

CAP. 11. *The first kind of the simple explicated Syllogism.*

Q. *What is the explicated Syllogism?*

A. The explicated syllogism whose parts are explicated.

Q. *What are the properties in this explicated Syllogism?*

A. Two, first the proposition is general or proper, secondly the conclusion is like to the antecedent or the weaker part.

Q. *What are the kindes of it?*

A. The kindes are two-fold.

Q. *What is the first?*

A. The first is where the argument alwayes followeth the negative in the other part.

Qu. *Shew some syllogism of this kinde?*

A. GEN. 1.

Ce- A troubled man useth not his reason well:
ſa- But a wise man useth his reason well.
re. A wise man is not therefore troubled.

Q. *Produce the example of some Orator for this syllogism?*

A. This judgement is so brought forth of *Cicero*, *Tusc.* 3. And when (saith he) the eye is troubled, it is not honestly affected to the fulfilling of its duty, and the rest of the parts; as also the whole body, when it is moved from its state, wanteth its office and function. So a troubled minde is not honestly affected to fulfil his duty. But the duty of the minde is to use reason; and a wise man is alwayes so affected, that he useth reason most excellently, he is therefore never troubled.

Q. *Give example of another general syllogism?*

A. GEN.

*A.* GEN. 2.

Ca- A mortal thing is compound.
me- A Soul is not compound.
ſtres A Soul therefore is not mortal.

*Q. Produce the authority of ſome ancient avouching this ſyllogiſm?*

*A. Cicero* judged the ſoul to be immortal by this ſyllogiſm. *Tuſc.* 1. For we cannot doubt (ſaith he) in our mindes, unleſs we be perchance ignorant in phyſical things, but that there is nothing knit to ſouls, nothing connexed, nothing copulate, nothing joyned, nothing double; which when it is ſo can ſurely never be parted, nor divided, nor ſevered, nor drawn aſunder, neither periſh therefore: for periſhing is as it were, a departure and ſeperation, or breach of thoſe parts, which before the periſhing were joyned together.

*Q. Give an example of a ſpecial ſyllogiſm?*

*A.* SPEC. 1.

Fe- A pale man is not couragious.
ſti- *Maximus* is couragious.
no. *Maximus* therefore is not pale.

*Qu. Produce authority for this ſyllogiſm?*

*A.* By this judgement *Ovid* concludeth *de Pont.* 3. *El.* 3.

*Paleneſs and ſloth are not in the high minde.*
*Rather with Vipers themon ground we finde.*
*In higheſt things thy minde excels we ſee;*
*No name I finde t'expreſs the wit of thee.*
*Some miſeries do taſte, burt and outworn,*
*Are made to feel ſharp pricking of the thorn:*
*Yet thou art wont to help complaining men,*
*Amongſt which number pray let me be then.*

*Q. Shew another example of the ſpecial ſyllogiſm?*

*A.* SPEC. 2.

Bi- A Dauncer is *Lecherous.*
ro- *Murena* is not *Lecherous.*
co. *Murena* therefore is no dauncer.

*Q. Produce ſome Orator for this ſyllogiſm?*

*A. Cic. pro Mur.* For no man almoſt being ſober daunceth unleſs perchance he be mad, neither alone, nor at a moderate and honeſt banquet; for dauncing is the companion of unrimely banquets, pleaſant places, and many deligths: thou ſnatcheſt that from me, that it is neceſſary that vices ſhould be; thou

leaveſt that whereby this removed, this vice ought not to be at all: no filthy banquet, no love, no gluttony is ſhewed; and when we finde not all theſe things which have the name of pleaſure, and are vices, there thou canſt not finde lechery, nay, think it thou to finde a ſhadow of luſt in ſuch.

*Q. Avouch ſome other authority after the like manner?*

*A.* After this manner of judgement, *Ovid. de Triſt.* 2. concludeth triply, whilſt he ſets forth the excuſe of his verſes.

*They that make verſes ſhould not merry be,*
*Our time is clouded with adverſity.*
*They that write verſes ſhould enjoy their eaſe,*
*The ſear, the windes, with winter fierce me preſs.*
*Good Poets ſhould not fear, but I fear death,*
*I dread leſt ſwords do take away my breath:*
*Then what is here, a right judge will admire,*
*If reading them they ſatisfie's deſire.*

*Q. Give example of proper ſyllogiſms?*

*A.* PRO. 1.

*Ageſilaus* is not painted by *Apelles.*
*Alexander* is painted by *Apelles.*
*Alexander* therefore is not *Ageſilaus.*

*Q. Give another example of a proper ſyllogiſm?*

*A.* PRO. 2.

*Cæſar* oppreſſed his countrey.
*Tullius* oppreſſed not his countrey:
*Tullius* therefore is not *Cæſar.*

CAP. 12. *The ſecond kind of the ſimple explicate ſyllogiſm.*

*Q. What is the ſecond kinde of the explicate ſyllogiſm?*

*A.* The ſecond kinde of the explicate ſyllogiſm is, when the argument goeth before in the propoſition, the affirmative followeth in the aſſumption.

*Q. Give an example of an affirmative general after this kinde.*

*A.* AFF. GEN.

Bar- Every juſt thing is profitable.
ba- Every honeſt thing is juſt.
ra. Every honeſt thing therefore is profitable.

*Q. Produce ſome Orator avouching this ſyllogiſm?*

*A.* Thus *Cicero* concludeth, *Offic.* 2. The Philoſophers truly with great authority, ſeverely, ſoundly and honeſtly, do diſtinguiſh

distinguish these three confused kindes by cogitation. For whatsoever is just, that also they think to be profitable: also, whatsoever is honest, that is just; from whence ariseth, that whatsoever is honest, that is also profitable.

*Q. Give an example of a negative general syllogism?*

*A.* NEG. *Gen.*

Ce- A fearful man is not free.
la- A covetous man is fearful.
rent. A covetous man therefore is not free.

*Q. Prove this by some Poet?*

*A.* It is thus concluded and judged by *Horace*, *Epist.* 1.

*Who freer is he, that as a servant dwelleth,*
*Or he that in his moneys love excelleth?*
*I do not see, he that desires doth fear,*
*And he that fears his freedom doth not bear.*

*Q. Give another example of this kinde of syllogism?*

*A. Ter. in Eu.* concludeth and judgeth this, That which is void of counsel, cannot be governed by counsel.

Love is void of counsel.
It cannot therefore be governed by counsel.

*Q. Produce the words of Terence?*

*A.* The former syllogism followeth in these words: Master, that thing which hath in it neither counsel nor means, that thou canst not govern by counsel. In love are all these vices, injuries, suspicions, enmities, flatteries, war, peace again: these uncertain things if thou wouldest guide by certain reason, thou dost no more then if thou shouldest labor to be mad with reason.

*Q. Give an example of the affirmative special syllogism?*

*A.* AFF. SPE.

Da- Consuls made by vertue ought studiously to defend the Commonwealth.
ri- *Cicero* is made Consul by vertue.
i. *Cicero* therefore ought studiously to defend the Commonwealth.

*Q. Produce* Tully's *words avouching this syllogism?*

*A.* The Orator doth both conclude and judge his own diligence *Agr.* 2. For the great care and diligence as well of all the Consuls, ought to be placed in defending the Commonwealth, as of those who not in the cradle, but in the camp were made Consuls. None of our ancients promised to the

people of *Rome* for me that I ought to be trusted: to ask of me that I ought; even when I did ask, none of our ancestors commended me to you: therefore if I neglect any thing, there is none who shall intreat me for you. Yet while my life lasts, (I being he who am able to defend it from their wickedness) I promise this to you, O *Quirites*, that you have committed the Commonwealth to the providence of a good trust; to a watchful man, not a coward; to a diligent man, not a sluggard.

Q. *Shew another Syllogism of this kinde?*

A. That which comes wished for is grateful.
*Lesbia* comes wished for to *Catullus*.
She is therefore grateful.

Q. *Set forth* Catullus *his words wherein he thus concludeth?*

*A. That which we long for with desires great,*
*Is acceptable to us when we heat:*
*Wherefore this grateful is more dear then gold,*
*That Lesbya is come, our friend of old.*
*Thou dost our wishes grant, our hope restore:*
*O light most clear! who is there that is more*
*Happy then I, who have what I desire;*
*Even what I wish, there's nought I can require.*

Q. *Give an example of an negative special?*

A. NEG. SPE.

Fe- The deceiver of a loving maid is not to be praised.
ri. *Demophoon* is the deceiver of a loving maid, to wit, *Phyllis*.
o. *Demophoon* therefore is not to be praised.

Q. *Set forth the words of Phyllis in Ovid so judging?*

*A. It is no glory Virgins to deceive,*
*Who love a man, and wish him for to have;*
*Simplicity should rather favour gain,*
*But I that love and all's a woman am;*
*Deceived am by thee with flattering stile,*
*The Gods thy praises make it all the while.*

Q. *Give example of an affirmative proper?*

A. AFF. PRO.

*Octavius* is *Cæsars* heir.
I am *Octavius*
I am therefore *Cæsars* heir.

Q. *Give example of a negative proper?*

A. NEG.

*A.* NEG. PRO.
*Anthony* is not *Cæsars* son.
Thou art *Anthony*.
Thou art not therefore *Cæsars* son.

CAP. 13. *The first connexed Syllogism.*

*Q. You have expounded hitherto the simple syllogism, what now is the compound syllogism?*

*A.* The compound syllogism is a syllogism where the whole question is another part of the affirmed and compound proposition, the argument is another part.

*Q. But what if any thing were taken away in the compound syllogism?*

*A.* That were to put a special contradiction.

*Q. What are the kindes of a compound syllogism?*

*A.* A compound syllogism is connexed or disjunct.

*Q. What is a connexed syllogism?*

*A.* A connexed syllogism is a compound syllogism of a connexed proposition.

*Q. How many are the manners of distinction?*

*A.* It is of two manners.

*Q. What is the first?*

*A.* The first manner of the connexed syllogism is that which assumeth the antecedent, and the consequent concludeth.

*Q. Give an example of this?*

*A.* After this manner *Cicero* concludeth. *Lib.* 2. *de Divinatione.*

If they be Gods it is divination.
But they are Gods.
It is divination therefore.

*Q. Give another example?*

*A. Offic.* 3. And if also nature prescribeth this, that a man to a man, whatsoever he be for that same cause that he is a man, will use consultation, it is necessary according to the same nature, that the profit of all should be common: which if it be so, all of us are contained in one, and the same law of nature; and this if it be so indeed, we are certainly forbidden by the law of nature to violate one another: but the first is true, the last therefore is also true.

*Q. Give another example?*

*A. Æneid* 4. *Dido* judgeth *Æneas* to remain with her.

*Dost thou me fly, by these tears I thee pray,*
*By thy right hand I thee beseech to stay:*
*Else thou wilt leave me wretched here alone,*
*By our dear marriage, our dear love like none.*
*If I do ought deserve, if thou hast been*
*Sweet unto me, have pitty on me then:*
*Look on thy slippery house, and now I pray;*
*If any place for prayers be, I stay.*
*For Libians sake, for* Nomades *his king?,*
*Who hated me, and for all other things*
*Which I for thee did bear; my credits lost,*
*I am alone, for thee thus am I crost.*
*Besides all this, my fame is quite decayed;*
*Rather I had my flesh in dust were laid.*

*Q. Doth it alwayes assume the same?*

*A.* Ostentimes not the same but a greater.

*Q. Give example?*

*A. Cat.* 1. If thy parents feared and hated thee, neither couldst thou please them by any reason; in my opinion thou wert to abstain a little from their sight. Now the country (which is our common parent) hateth and feareth thee, and of a long time judgeth nothing of thee, except it be touching thy death; canst thou neither avoid its authority, neither follow its judgement, neither feareſt thou its force.

*Q. What may further be under this Head?*

*A.* This manner of concluding is the very same when the proposition is a relate of time.

*Q. Give example?*

*A.* After this kinde the nymph *OEnon* in *Ovid*, concludeth the error of her foolishness.

*When* Paris OEnon *hoped to forsake,*
*It would to* Xanthus *with all speed betake.*
Xanthus *make haste, return thou back again,*
*That so this* Paris OEnon *may sustain.*

## Cap. 14. *The second Connexive Syllogism.*

*Q. What is the second manner of the connexed syllogism?*

*A.* The second manner of the connexed syllogism taketh away the consequent, that it may take away the antecedent.

*Q. Give example?*

*A.* If a wise man assent to any thing, sometimes also he shall be opinated. But

But he ſhall never be opinated.
Therefore he ſhall aſſent to nothing.

Qu. *Give another example?*

*A.* By the like ſyllogiſm *Ovid. Triſt.* 12. judgeth his fooliſhneſs.

*If I were wiſe thoſe ſtarres I ſhould hate;*
*Deities hurtful to whom on them wait.*
*But now ſo great my fooliſhneſs is ſeen:*
*I build them altars whom my hurt have been.*

Theſe two kindes of the Syllogiſm are moſt uſual of all.

## Cap. 15. *The firſt disjunct Syllogiſm.*

Q. *What is the disjunct ſyllogiſm?*

*A.* The disjunct ſyllogiſm is the ſyllogiſm compoſed of a disjunct propoſition.

Q. *What are the manners of diſtinction?*

*A.* Two.

Q. *What is the firſt?*

*A.* The firſt taketh away one and concludeth the reſt.

Q. *Give example?*

*A.* Either it is day, or it is night.
But it is not day.
It is therefore night.

Q. *Give another example?*

*A.* The judgement of *Cicero* in defence of *Cluentius* is ſuch: but when as this condition was propoſed to him, that either he ſhould accuſe juſtly and piouſly, or die ſharply or unworthily: he would rather accuſe after that manner, then die after this.

Q. *Make the disjunction appear clearer?*

*A.* Either he muſt accuſe or die.
He muſt not die.
He muſt accuſe therefore.

Qu. *Give another example?*

*A.* There is the like reaſoning, *Phil.* 2. Doſt thou not underſtand it is determined, that either thoſe who have done this thing are homicides or revengers of liberty? But attend a little and take the thoughts of a ſober man for a little time, and I who am of them, as my ſelf doth confeſs, will familiarly argue with thee as a fellow: I deny that there is any mean: I grant that they are, except they be deliverers and conſervers

servers of the Roman Commonwealth more then villany, more then homicides, more parricides: if truly it be cruelty, rather to be a father to the countrey, then a murtherer of ones self. Thou art a wise and considerate man what sayest thou? if they be parricides, why were they honored of thee, and called to this order by the Roman people? why was *Marcus Brutus* by thy means freed from the law, if he were absent more then ten dayes from the city? why did *Apolinares* receive *Marcus Brutus* with incredible honor? why was the provinces given to *Cassius* and *Brutus*, why were their questors added? why were the number of Legates increased, and this done by thee? they are not therefore homicides. It followeth then that by thine own judgement they are deliverers, when as truly there can be no third admitted.

Q. *If the parts of the disjunct proposition shall be more then two, how shall they be judged then?*

A. The art of judging them and concluding them shall be the same.

Q. *Give example?*

A. So *Cicero* judgeth *Rabirius* to be among the Consuls: And we see (saith he) these three to be in the nature of things, to wit, that either he should be with *Saturninus*, or with the good, or that he should lie hid. But to lie hid is proper to the dead and rotten: to be with *Saturninus* of fury and wickedness: vertue, and honesty, and shamefastness constrained him to be with the Consuls.

## Cap. 16. *The second disjunct syllogism.*

Q. *What is the second disjunct?*

A. The second disjunct, from the proposition the affirmative assumeth one, and taketh away the rest.

Q. *Give example?*

A. It is day or it is night.
But it is day,
It is not therefore night.

Q. *Give another example after this manner?*

A. Thus *Juno* concludeth with *Jove* touching *Turnus*, *Æneid.* 10.

*What if thou sayest the thing thou dost not mean,*
*And should to Turnus give his life again;*
*Now I remain in misery and woe,*

*And*

*And hope for that which will not happen so:*
*But rather then this ill should come to pass,*
*Ile mock my self, and hope past hope alas.*

Q. *Shew another syllogism of this kinde?*

A. There is the like syllogism effected from a proposition copulative negative, which is called negative complexion, and which obtaineth the force of an affirmative disjunction.

Q. *Give example?*

A. It is not both day and night,
But it is day,
It is not therefore night.

CAP. 17. *The onely method according to* Aristotle.

Q. *What is method?*

A. Method is a dianoia of diverse homogene axioma, proposed for the clearness of their nature, from whence the agreeing amongst themselves of them are judged and comprehended in memory.

Q. *What is to be considered in method?*

A. As verity and falsity is beheld in the axioms, consequence and inconsequence in the syllogism; so in method it is to be considered, that by it the more clear may precede, the more obscure may follow, and that altogether order and confusion be judged.

Q. *Make this plainer?*

A. After this manner is disposed from homogene axioma's in the first place, by an absolute notion, the first, in the second place the second, in the third place the third, and so forward.

Q. *It seemeth by this that method doth continually pass from universals to singulars?*

A. So it is, for by this sole and onely way it proceedeth from antecedents altogether, and absolute notions, to the declaring of unknown consequences: and this is the onely method that *Aristotle* taught.

CAP. 18. *The first illustration of methods by illustration of arts.*

Q. *But do not examples set forth this head more clearly?*

A. Yes, the examples of doctrines and arts do chiefly demonstrate and set forth the unity of method, in the which, although all the rules are general and universal, yet the degrees of

of them are diſtinguiſhed: and by how much every thing ſhall be more general, by ſo much it ſhall more precede.

*Q. Why ſhall the firſt be in the moſt general place and order?*

*A.* Becauſe in light and knowledge it is firſt.

*Q. Why ſhall the ſubalternates follow?*

*A.* Becauſe in their clearneſs they are next.

*Q. It ſeemeth by this that thoſe things which by nature are more known ſhall precede, thoſe which are leſs known are ſubſtitute, and at length the moſt ſpecial follow?*

*A.* So it is.

*Q. What then ſhall precede and be firſt?*

*A.* The moſt general definition muſt be firſt, &c.

*Q. What ſhall follow?*

*A.* The diſtribution.

*Q. But how if there be many?*

*A.* Then the partition in perfect parts ſhall precede.

*Q. What ſhall follow?*

*A.* The diviſion into kindes.

*Q. What then?*

*A.* The parts themſelves and the kindes are in the ſame order to be handled and defined again in which they were diſtributed.

*Q. What further is required?*

*A.* If there ſhall be a long explication of them; they are to be chained together by the chains of tranſcition.

*Q. What benefit redoundeth from hence?*

*A.* It refreſheth and recreateth the auditor.

*Q. But may not example be under this head?*

*A.* Yes, as a more familiar thing is taken, ſo a more familiar example muſt be uſed.

*Q. Give example of what you have here ſhewed out of the art of Grammer?*

*A.* All definitions, diſtributions, are found in the rules of Grammer, and every one of them ſeverally judged; and all theſe documents inſcribed in diverſe tables, are confounded and mingled together as it were in a certain pot.

*Q. What part of Logick teacheth us to compoſe theſe confuſed Rules and digeſt them into order: firſt there is no need of the places of invention, when as they are all found: neither in the firſt judgement of axioma's, when as every axioma is proved and valued: neither of the ſecond judgement of the ſyllogiſm,*

*logiſm, when as all of them are diſputed and concluded controverſies of ſeveral things by theſe onely ſyllogiſms; it ſeemeth therefore to be onely method, is it not?*

*A.* Yes it is onely method.

*Q. How is it done?*

*A.* The Logician by this light of artificial method ſelected out of this pot the definition of Grammer; (for that is moſt general) and placeth it in the firſt place: Grammer is the doctrine of ſpeaking well. Then he taketh out of the ſame Oven the partition of Grammer, and placeth it in the ſecond place. The parts of Grammer are two; Etimology and Syntaxis. Then out of the ſame veſſel he ſeperateth the definition of Etimology of words, and joyneth it in the third place to thoſe that go before: then he ſeeketh out the parts of words in letters and ſyllables, and the kindes in words of number, and without number; and placeth them with their tranſcitions in their ſeveral places. And ſo the definitions of all the parts of Etimology together with their diſtributions, colligations, and moſt ſpecial examples he placeth in their ſeveral places, and ſo likewiſe in the Syntax. This way all the arts have propoſed to themſelves.

## Cap. 19. *The ſecond example of Method by example of Poets, Orators, Hiſtriographers.*

*Q. But is method onely ſet forth in matter of the arts and doctrine?*

*A.* No, it is alſo declared in all things which we would teach eaſily and plainly. Therefore Poets, Orators, and all manner of writers, as often as they propoſe any thing to teach to their auditors, do follow this way; although they do not enter and inſiſt upon it all alike.

*Q. Give an example out of ſome Poet?*

*Virgil* in his Georgicks diſtributeth, as I ſaid before, the propoſed matter into four parts; and in the firſt book followeth common things: as Aſtrology, Metteorology, and of Corn and Tillage; this was the firſt part of his work. Then the tranſcition is adhibited in the beginning of the ſecond book.

*Thus far of tillage and of ſtars were we;*
*Now of the* Bacchus *we'll ſing preſently.*

Then he writteth generally of trees, as alſo ſpecially of plants; the ſecond tranſcition is adhibited to the third part, but more

more imperfect and without an Epilogue. In the beginning of the third book of Oxen, Horses, Sheep, Goats, Dogs.

*We'l sing of Goddess Pales, all's of him,*
*Who by* Amphryso *kept his sheep most trim.*

At length in the beginning of the fourth book, there is the third transition of the fourth part; but also imperfect from the onely preposition of their Bees.

*Now of their eyre honey Bee I'le speak.*

So therefore the Poet studieth to place the most general first, the subalternate middle, the most special in the last place.

Q. *Give another poetical example?*

A. *Ovid. in Fast.* Useth this kinde of disposition, proposing in the beginning the sum of his work.

*I'le sing of times that past throughout the year,*
*Fall of the stars, and rising I'le declare.*

By and by having made imploration, he determineth the partition of the year made first by *Romulus* into ten months, which he reprehendeth.

*When as* Romes *builder did the year divide,*
*In it he made five moneths, and five beside.*

And a little after he adjoyneth *Numa* his more full devisor.

*But* Numa *neither* Janus *did omit,*
*Nor yet the ancient shadowi ous did put t'*
*But to th' old moneth's two more appointed be.*

Here the Poet having interpreted the common differences of Holy-dayes, Working-dayes, Banquet-dayes, Kalends, Nones, Ides; at the last he followeth every moneth in his place, and with a preface after this order he passeth from generals to the study of specials.

*Ith' what I have you shewed what things be,*
*It now remains, we part them presently.*

At length after the exposition of every part, the transition is joyned as in the end of the first, and beginning of the second book.

*The first part of my task is ended now,*
*The moneth is done my little book also:*
*Janus is done, another moneth beginneth;*
*Another book now with that moneth reneweth.*

And in every one of his books after the transitions are adhibited, but less accurately.

Q. *How do the Orators follow this method?*

A. The

*A.* The Orators in Poems, Narrations, Confirmations, Perorations do follow this order, as the nature both of the art, and the order of the thing do require, and sometimes more studiously too.

*Q. Give example?*

*A. Cicero* in an accusation first by propounding, then by parting, followeth this order. *Quæstor Cn. paxeris* saith he, thou hast been Consul unto this time fourteen years, and from that day unto this day in which thou hast made me, I call thee unto Judgement; there was no void hour found in robbery, wickedness, cruelty, iniquity. This is the proposition and definition of the chief matter, as in this Judgement most general. The partition followeth: These are the years consumed in the questorship, and a Sciatican embassage, and the Urban pretorship, and in the Sicilian pretorship: wherefore this shall be the fourfold disposition of my accusation; which four parts with their particular partitions he hath also handled in their several order and place, and coupled them with transcitions; the three first in the third book. Wherefore (saith he) his questorship being shewed, and his first magistracy, together with his theft and wickedness looked unto, let us attend to the rest. Then having expounded the faults of his embassadorship, the transcition to his pretorship followeth. But let us now come to that famous pretorship, and those faults which were more known to those which were present, then to us who come meditated and prepared to pleading. This transcition is more imperfect without an epilogue: at length in the beginning of the fourth oration, there is the like transcition to the fourth part of the Sicilian pretorship Many necessary things, O Judges, I must pretermit, that I may in some manner speak of those things which are commited to my trust, for I have received the caule of Sicilia, that province hath drawn me unto this business.

*Q. Give an example out of some Historiographer?*

*A. Livy* doth so embrace the sum of seventy years in the beginning, then divideth them by tens.

## CAP. 20. *The Secrets of Method.*

*Q. It seemeth that in the diverse axiomatical homogenes, as also in the judgement of the syllogism, the notes of method shall be as often as any thing is taught clearly: but is there no other kinde of method?*

*A.* Yes,

*A.* Yes, when as the auditor shall be deceived in a certain part with delectation, and a greater motion then certain homogenes are rejected, as the lights of definition, partition, and transition: and certain heterogenes are assumed; as digressions from the matter, and commorations upon the thing; but chiefly the order of things in the beginnings is turned over, and certain antecedents are put after consequents. Therefore to that rule of perfect method, this may seem somewhat more imperfect; the form is not onely lame things being detracted, or abounding, things being added; but also the order of it being inverted by certain degrees, is preposterous.

*Q. Give an example of it?*

*A.* The like the Poet maketh with a certain greater kinde of artificialness, while he propoundeth to himself to lead the people. *Viz.* the beast like heads of the multitude, and therefore he deceived diverse wayes, he beginneth in the middle, and there oftentimes he comprehendeth the first; to conclude the last he placeth in an uncertain and an unthought of chance. So as (*Horace* saith) *Homer* disposeth his Iliads.

*Nor doth this man Troy's Wars divide so well,*
*He alwayes maketh haste the vent to tell:*
*Even in the midst his reader he doth catch,*
*Leaves off his truth, with haste from it doth snatch.*
*And thus he lies, thus mingles false with true;*
*So that no first nor midst in it I view.*

*Q. Proceed to further example?*

*A.* So *Virgil* taketh *Æneas* from *Sicilia*, and makes a narration of him in the banquet of *Carthage*; and at last bringeth in his diverse troubles. So the Commedian Poets, although with great judgement they have distinguished their Comedies by Acts and Scenes, yet do so effect, that all things seem to be done by chance. The Orators attribute all to victory. Therefore this seemeth to be placed chiefly by them, not so much to teach as to perswade; when as also those things which do equally excel, are kept even unto the last, and the means are conferred into the middle, according to *Homers* disposition.

*FINIS.*

# *GENEROSI LUDENTES*

## A Description of those Joviall al-a-mode sports and games, that are most celebrated by Persons of Honor.

### *A briefe Description of the sport of Crosse Purposes.*

EVery one round the Company are to whisper their Questions about, which are to be conceal'd, till every Question is gone round, and afterwards every man is to tell aloud what question he was askt, and what answer was given him to his question; it may be in more, but I will onely for brevity give you a plain example in three Persons; The first was aske in secret of all complexions, which he lik't best, the answer was whispered a black Woman; the second was ask't in secret, how many women he had lain withall in his life, to which he whispered, as many as he had fingers and toes; the third was secretly ask't, what kind of pleasure he found in lying with a woman, to which he whispered this answer, pretty pleasant encounters; Now for the publishing of this sport, it must be thus managed, the first was ask't what complexion he lik't best in a woman, the cross answer to his purpose was, as many as he had fingers and toes, the second was ask't, how many women he had lain with, the cross answer was pretty pleasant encounters; the third was ask't, what kind of pleasure he found in lying with a woman, the crosse answer was a black woman, and so it goes circling round according to the number of the Persons.

## The Description of the sport called the Lovers Alphabet.

FIrst it must be said, what good quality a Mistresse is to be loved for.
Secondly, what bad qualities she is to be hated for.
Thirdly, her name.
Fourthly, what part about her you love best.
Fifthly, what signe you invited her to.
Sixthly, what dish of meat you treated her with.
This may be done successively by all the Company throughout the *Alphabet*, I will onely instance a plain example in the letter A.

First, I love my Love with an A, because she is *Amiable*.
Secondly, I hate her with an A, because she is *Apish*.
Thirdly, her name is *Alcinda*.
Fourthly, the best part about her is her *Arme*.
Fifthly, I invited her to the signe of the *Artichoak*.
Sixthly, I gave her a dish of *Asparagus*.

*The Sport of Questions and Commands is inserted at the beginning of the Book, Page 13, as also the Sport of Crambo is contained in a Dictionary, Page 193.*

## The Description of the sport of the Bird in a Tree.

FIrst, the name of the Tree.
Secondly, the name of the Bird.
Thirdly, what the Bird said; all which must begin with the same letter; as for example, though it may be done throughout the whole Alphabet, I will onely give an instance in P.

Going through an Orchard, I spyed a *Peatock* which sat upon a Plum-Tree, and cryed *Peeter, Plucht, Placket*.

The

## The Description of the Sport of Gliphing.

IT chiefly consists in the quick pronouncing of a sentence, hard to be uttred without a wanton or some other unlucky kind of merry mistake, it runs on chiefly with one letter of the Alphabet; as for example, the Cock sat at the barn door picking, *Poppy Cock, Pick Poppy, &c.* th: severall gamsters posting through the Letters of the Alphabet by turnes, as fast as they can speak, that the mistakes may the sooner provoke laughter.

## A Description of a Sport, called the Crab, or a thing done, and who did it.

FOR the better understanding of this recreation, the places are to be distributed, and soudry names to be invented, as they shall follow in the sport; for example *Phantaste* sh: begins, I imagine saith she *a thing done*: *Hedon* thinks, *who did it*; Moria, *with what was it done*; Anaides *where it was done*; Argureon, *when it was done*; Amorphus, *for what cause it was done*; Philantia, *what followed upon the doing of it*; Asotus *who would have done it better*; One askes what is it conceived about, they all answer yes yes. Then speak yon sir, sayes Phancaste; *who would have done it better*, sayes *Asotus*, how does it begin at me, *Phantaste* gives him a reason, and sayes yes sir, this play is called the Crab, it begins backwards; *Asotus* sayes may I not name my selfe, *Phantaste* answers yes sir if you please to abide the venture of it, Asotus then sayes I *would have done it better* whatsoever it is, *Phil.* no doubt ont sir, a good confidence, *what followed upon the act*, *Phil.* a few hea: drops, and a months mirth, *Pha.* for what cause, *Amo.* for the delight of Ladies, *Pha.* when, *Arg.* last progresse, *Phal* whe e, *Ana.* why in a pair of painted slops, *Pha* with what, *Mor.* with a Glister, *Pha.* who, *Hed.* by a Traveller, *Phantaste* then reveales the subject, till then concealed, sayes shee *the thing done*

*was, an Oration was made*, afterwards they all of them in order rehearse *an Oration was made*, *Hed.* by a Traveller, *Mor.* with a Glister, *Ana.* in a pair of painted slops, *Aug.* the last progresse, *Amo.* for the delight of Ladies, *Phi.* a few hear drops and a months mirth, followed, *Pha.* and this silent Gendeman Mr. *Asotus* would have done it better.

## *A Description of the witty sport of Substantives and Adjectives.*

FOR the more easy apprehension of this recreation, I will make use of the former names used in the game at Crab. *Phantaste* sayes I have thought, speak your Adjectives Sirs. *Phi.* but do not you change then, *Pha.* not I, who sayes, *Mor.* Odoriferous, *Phi.* Popular, *Arg.* Humble, *Ana.* white-liverd, *Hed.* Barbarous, *Amo.* Pythagoricall, *Hed.* yours seignior, *Asotus* sayes, what must I do sir, *Amo.* bids him give forth his Adjectives with the rest as prosperous, good, fair, sweet, well----- *Hed.* tels him he may speak any thing that hath not been spoken. *Aso.* answers why then well spoken shall be his. *Pha.* sayes what have you all done, they all cry yes. *Phantaste* then tells them that the Substantive is breeches, and then she sayes to *Maria*, why are they Odoriferous. *Mor.* Answers that which containes most variety of savours and smels, we say is most odoriferous, now breeches are presumed to be incident to that variety, and therefore odoriferous breeches: *Pha.* answers well, we must take it, what's next *Philantia*. why popular breeches. *Phil.* marry that is says she when they are not content to be generally noted in Court, but will presse forth on Stages and Brokers stals, to the common view of the world. *Pha.* good, why humble breeches Argurion. *Arg.* he answers humble, because they use to be sat upon, besides if you tye them not up, their proper y is to fall about your heeles. *Pha.* but why white liverd Anatides. *Ana.* answers, why are not their linings white, besides when they come in Company, and will pocket up any injury or abuse, may they not properly be said to be white liver'd. *Pha.* oh yes we must not deny it, but why

barbarous

thabarous Hedon. Hedon answers, because commonly when you have worn your breeches sufficiently, you give them to your Barber. Pha. that's good, but Amorphus why Pythagoricall breeches. Amo. oh most kindly of all, it is a conceit of that fortune I am bold to hug my brain for. Pha. how is it exquisite, Amorphus. Amo. oh I am rapt with it, it is so fit, so proper, so happy—— Pha. you trifle and prolong time for to study, come you shall no longer rack our expectations. Amo: I never truly relisht my self till now, give me your eares, breeches pythagoricall, by reason of their transmigration into severall shapes. Pha. Most rare, but now Mr. Asotus for your well spoken breeches. Aso. well spoken, I marry well spoken—— because whatsoever they speak is well taken, and whatsoever is well taken, is well spoken. Mor. oh most excellent beleeve me! Aso. nor so Ladies neither. Pha. but now why breeches. Asot. most fortunately etymologized, breeches quasi beare riches, when a gallant beares all his riches, in his breeches.

# The Triall of wits, a new invented Alphabet of *Epithets*, properly applyed to their severall subjects, that they may be rendered no lesse usefull on the suddain occasions of discourse, or writing; then delightfully pleasant in the witty sport commonly named Substantives and Adjectives.

*Aspect.*

Smiling, favourable, sad, Tragicall, sterne, grim, gracious, generous, winning.

*Allurements.*

Sweet, false, flattering, lovely, deceitfull, attractive, wooing, Sirenian-inveigling, Cozening, Treacherous.

*Affections.*

Passionat, transporting, vehement, ardent, hearty, burning, intrancing, amorous, inordinate, disordered, melting, blind, doting, tyranicall, wanton, thoughtfull.

*Aire.*

Moist, fleeting, pliant, free, whispering, spicie, guilded, diffused, yeilding, moving, unwounded, dewy, sounding, empty, dispersed, nimble, breathing, melting, sharpe, soft, wandering, liquid, inlightned, transparent, subtle.

*Absence.*

Tedious, prolonged, constrained, unwelcome, forgetfull, envious.

*Apparrell.*

Magnificent, costly, gawdy, fashionable, neat, sumptuous, gorgeous, spruce, decent, rich, trim.

*Accomplishment.*

Absolute, perfect, blest, admirable, desired, wisht.

*Adieu.*

*Adieu.*

Sad, last, tedious, lingering, sighed, greived, loathed.

*Baud.*

Shamelesse, impudent, alluring, training, old, drunken, loathsome, fat, painted, goatish, lustfull, rampant, beastly, obscene, pocky, lascivious, brotheld, withered, lying, cheating, pocket-picking.

*Breath.*

Ambrosian, sweet, perfumed, spicy, nectar'd, muskie, rosied, stinking, poysoned, strong, blasting.

*Body.*

Strait, crooked, slender, voluptuous, sensuall, healthfull, diseasefull, rotten.

*Breasts.*

Soft, snowie, milk-white, alablaster, tender, pressed, veined, spicie, delicious, flowing, luxuriant, warme, azure, melting, pregnant, amorous, maiden-inticeing, alluring, flowery, delightfull, inveigling, enamouring.

*Beauty.*

Fresh, smiling entranceing, spotlesse, triumphant, admirable, incomparable, glorious, inexpresseable, wyring, enamouring, perswasive, triunting, resistlesse, comered, desired, wished, celestiall, divine, rosye, angelicall, supreame, ravishing, heavenly, spotlesse, unsullied, bright, shining, sparkling, flaming, immortall, lascivious, wanton, radant, civil, modest, attractive, intrancing, inchanting, charming, chast, dazling, assailing, murdering, imperious, commanding, inticeing, alluring, murdering, killing, blazeing, heart-winneing, soule-invading, commanding, conquering, wounding, captivating, enslaveing, bewitching, inaccessible, perceiving, exquisite, transparent, spruce, near, comely, pleasing, delightfull, magnetick.

*Coinesse.*

Peevish, pettish, slighting, dissembling, squemish, froward, scorning, contemning, disdainful, untoward, angry, tempting.

*Courtier.*

Complemental, glittering, lascivious, wanton, costly, expensive, sportive, smooth, royall, proud, glorious, gaudy,

Oily, supple, neat, polisht, spruce, silken, smooth-faced, fair spoken, well-tounged: silk worme, perfidious, fantastick, ruffin, sprightly, talking glittering, flaunting, starche, deceitfull, accomplisht.

*Cruelty.*

Murdering, destroying, rageing, barbarous, scythian, marble-hearted, flinty, sauage, wolvish, inhuman, tigress, odious, abhorred, detested, remorsefie, dogged, incensed, bloody, grim, sterne, haughty, dreadfull, devouring, frowning, awfull, tyrannical.

*Charmes.*

Powerfull, enchanting, perplexing, potent, binding, imperious, commanding, forcing, ceremonious, misterious,

*Cheekes.*

Bashfull, rosie, smiling, lovely, silken, delicious, blushing, temping, ambrosian, gentle, swelling, plump, smooth, soft, beautifull.

*Complaint.*

Mornfull, whining, puling, pitious, sighing, sad, dolefull, soft, womanish, amorous, passionat, bitter, male-contented, groaning, iust, inward, weeping, wailing.

*Complement.*

Generous, ceremonious, courtly, refined, curious, eloquent, needlesse, trustlesse, fantasticall, apish, improper.

*Chinne.*

Dimpled, bonnie, hairy, well-thatcht, bushie, flaured, stubled, smooth, dainty, delicate, lovely.

*Comedy.*

Iouial, Hymineall, fresh, gay, capping, amorous, Nuptiall, plaudazing.

*Cherries.*

Plump, soft, tender, blushing, delicious, pleasant, luscious.

*Countenance.*

Graceful, modest, comely, handsome, beautifull, amorous, lovely, generous, sweet, louely, sprightly, disdainfull, joyfull, smiling, pleasing, winning, wooing, sparkling, attractive, admirable, ugly, sterne, audacious, impudent, grim, grave, severe, frowning, lowering, disguised, affected, distracted, pouting,

pouring, mournfull, dreadfull, lightſome, chearefull, ſupercilious, bluſhing, ſad, ſowre, diſſembling.

*Curles.*

Shining criſpy, neat, graceſull, waveing, beautious, frizled, uncompoſed, twiſted, pleated, braded, ruffled, diſperſed, dangled, ſcattered, ſilken, flowing.

*Deſtiny.*

Remorſleſſe, unrelenting, ſurpriſing, ruthleſſe, inevitable, blind, unmoved, ſevere, deafe, inflexible, inexorable, cruell, unbribed, imperious, commanding, unchanged, triumphant, miſterious, adamantine, fixed, unconquered, compelling, irreſiſtable, eternal, fatal, uncontrouled, impartial, tyranizing, over-ruling, exacting, inpoſturing, arreſting, blind, unavoided, inevitable.

*Delay.*

Freezing, dull, lingring, tedious, comfortleſſe, weary, ſad, penſive, ſlow, ſnaile-paced, lazy, tardy, cold, fruitleſſe, vain.

*Dove.*

Trembling, courteous, gentle, wanton, ſimple, ſpightly, panting, timerous, billing, amorous, fearfull, airy, peircing, harmleſſe, melancholly, ſilly, venerious, mourning, clipping, gentle, whiſpering, ſwift, weak, wheeling, turtle, fleet-winged, tender, Idalian.

*Deſires.*

Melting, effeminate, wanton, ſoft, ſenſuall, enamoring, dallying, intrancing, pleaſant, luxurious, w.ſht, tickling, looſe, tempting, riotous, ſuperfluous, courtly, princely, royall, voluptuous, carnall.

*Dancing.*

Swimming, laſcivious, graceſull, courtly, flowing, nimble, tripping, meaſured, inamouring, ſportive, wanton, attractive, well-ordered, moving, modeſt, well-timed, pleaſing, winning, allureing.

*Delights.*

Melting, effeminate, wanton, ſoft, ſenſuall, inamouring, dallying, intrancing, pleaſant, luxurious, deſired, tickling, looſe, tempting, riotous, ſuperfluous, courtly, princely, royall.

*Diſdain.*

*Disdain.*

Coy, scornfull, arrogant, proud, envious, unkind, chast, wry-mouthed, sore-eyed, pettish, insolent, haughty, peevish, swelling, squint-eyed.

*Despair.*

Hopelesse, dark, grim, ugly, pensive, heavy, dull, sorrowfull, comfortlesse, cold, faithlesse, damned, ugly, dark, gloomy, meager, stern, sighing, groaning, weeping, sullen, dull, drousy, doleful.

*Dreames.*

Vain, deluding, fantastick, pale, disastrous, distracting, doubtfull, flattering, busie, senceless, flying, carefull, lying, wandring, ominous, pleasing, sensuall, bewitching, auspicious, black, slippery, carnall.

*Eloquence.*

Perswasive, nectar, drooping, captivating, bewitching, charming, enchanting, intrancing, commanding, winning, wooing, delicious, smooth, oily, ravishing, soft, rich, quaint, courtly, insinuating, victorious, triumphant, glorious, tickling, inforcing, invading, subtle, conquering, tempting, painted, insinuating, glozing, inveigling, deceitfull, polisht, sweet-tongued, grave, ciceronian, happy, attractive, circumvening, fancy, tickling, overcoming, successfull.

*Extasie.*

Soule-rapt, amazed, ravisht, removed out of the right mind, astonisht, lost in admiration.

*Ears.*

Listening, attentive, glowing, whispering, inquiring, winding, judging.

*Elegie.*

Waleing, lamenting, whining, mourning, puling, weeping, amorous, bawdy, wanton.

*Eunuch.*

Smooth-faced, delicate, effeminate, soft, unmanly, woman ish, smooth-chinned.

*Entertainment.*

Glorious, costly, gratious, courteous, welcome, loving, friendly, pompeous, fair, kind, rich, profuse, liberal, hearty, sumptuous, magnificent.

*Eyes*

*Eyes.*

Sparkling, flameing, dazeling, burning, twinkling, paſſionate, weeping, laſcivious, lively, lovely, wounding, melting, inveigling, charming, traiterous, wanton, perſwaſive, rolling, inflaming, pleading, greedy, ſtretching, ſmiling, beauteous, gliſtering, ſtarry, diſcourſive, betraying, beamie, attractive, wandering, inflaming, commanding, inamouring, tranſparent, cheatfull, ſoule-wounding, modeſt, aſſailing, bathfull, luſtfull, intentive, courting, tempting, triumphant, conquering, notorious.

*Embraces.*

Wanton, warm, ſtrict, joyfull, greedy, mutuall, delicious, deare, ſweet, pleaſant, amorous, ardent, fervent, inſeparable, growing together, ſoft, cloſe, circling, graſping, twining, twining, loving, fruitfull.

*Farewell.*

Sad, grievous, loathed, tedious, lingring, laſt, penſive.

*Feet.*

Delicate, tender, ſoft, beauteous, ſwift, flying, tripping, wanton, nimble, ſwift, paced, active, ivory, ſnowy, ſilver, ſtalking, trampling.

*Fancy.*

Quick, working, pregnant, nimble, contriveing, active, ſtirring, roaming, vagrant, roveing, induſtrious, ſporting, ſtudious, plodding, wandring, projecting, ranging, ſearching, working, teeming, buſie, coyming, ſpinning, inriched, wealthy, induſtrious, travelling.

*Forehead.*

Smooth, ſleek, ſtately, beauteous, delicious, majeſtick, comely, poliſht ivory.

*Fairies.*

Dairy, hunting, green, clothed, nimble, right-walking, dancing, tripping, ſprightly, nipping, pinching, ſporting, ſilent, laſt-footed, light.

*Fortune.*

Inconſtant, fickle, blind, hood-winkt, diſaſtrous, ſlippery, perfidious, froward, malicious, wanton, flattering, deluding, injurious, wayward, unlucky, malignant, imperious, domineering, tyrannizing, treacherous, commanding, inſolent, envious,

envious, stepdame, dreadfull, peevish, uncertain, wheeling, giglet, deluding.

*Fountain.*

Silver, glideing, purling, pearly, christall, gushing, prattling, twaly, weeping, rolling, sweet, sparkling, flowing, glideing bubling, chideing, running, sacred, grassie, fringed, mossie, margend, trickling, delicate, straging, wandring, dancing, whispering, fluent, cleare.

*Francie.*

Hot, roveing, chafeing, chollerick, furious, untamed.

*Flower.*

Perfumed, sweet, smileing, verdant, spicy, enameld, gaudy, checkred, fragrant, pregnant, pyed, painted, blushing, vernall, freckled, glittering, delicious, musky, shortlived, tufted, unspotted, lovely, swelling, odorous, vermilion, purple, silver, diapred, fadeing.

*Face.*

Beautifull, bewitching, inamouring, smiling, lovely, rosiat, inchaunting, inamouring, entrancing, attractive, heart-wounding, charming, sweet, admirable, captivating, unparaleld, wanton, pensive, lowring, frowning, whining, soule-conquering.

*Fate.*

Irresistible, inexorable, cruell, restless, rugged, flinty, remorsfesse, unmoved, unchang'd, uncontrolled, surly.

*Fingers.*

Slender, soft, delicate, nimble, quavering, sleek, long, small, active, pliant, industrious, ivory, wanton, trembling, alablaster.

*Fruit.*

Sweet, well-tasted, delicious, dangling, sweet-smelling, leane, inwrapped, mellow, green, yellow, golden, blushing, leane, inwrapt, hanging, painted, delightfull, autumnall, expected, desired, nectard, ambrosiall.

*Frowne.*

Disdainfull, proud, angry, coy, surly, lowring, scow'ling, killing, murthering, discontented, clowdy browed, tempestuous, imperious, domineering, supercilious, tyran'zing, awfull.

Glory.

*Glory.*

Shining, painted, ambitious, costly, swelling, amazing, pompeous, dazeling, radiant, triumphant, victorious, immortall, windy, fleeting, fading, insolent, desired, inflaming.

*Grasse.*

Pleasant, green, plushy, rich, verdent, springing, flowery, tufted, dasied, tender, deary, herby, pleasant, moist, checkered, inameled, crisped, fadeing, withered.

*Grape.*

Soft, plump, nectareous, pleasant, cluttered, blushing, swelling, purple, youthfull, viny, dangling, delicious, generous, juycie, wanton, charing, lusty, bleeding.

*Grove.*

Solitary, unfrequented, silent, shady, close, leavy, melancholy, lovely, solitary, forsaken, sullen, dark, unknown, remote, gloomy, mossy, ecchoing, delightfull, united, quiet, obscure, dusky, clowdy, secret.

*Honor.*

Popular, inthroned, glorious, shining, prodigious, bright, blazing, gaudy, pompeous, swelling, magnificent, glittering, radiant, triumphant, inflamed, waxen-winged, timpanized.

*Heart.*

Bleeding, wounded, melting, marble, tender, obstinate, relenting, adamantine, flinty, cruell, passionat, pittifull, thoughtfull, obdurate.

*Haire.*

Spreading, wiry, golden, dangling, glittering, radiant, curling, tresses, careiesse, braided, silken, scattered, shining, pleated, ruffled, flurre, artlesse, snarled, disheveld, disconposed, dispersed, ambrosiall, fragrant, gracefull, waveing, beautteous, fragrant, crisped, spungled, delightfull, lovely, pleasant, fettering, bushy, frizled, rosiate, shady.

*Hands.*

Ivory, snowy, marble, lilly, alablaster, well proportiond, beautteous, ambrosial, veinie, nervious, delicate, velver, trembling, white, active, slender.

*Happinesse.*

*Happinesse.*

Desired, unexpressible, unathomed, endlesse, enamouring, soft, ravishing, undisturbed, uninterrupted.

*Harmony.*

Enchanting, ravishing, seraphick, celestiall, according, agreeing, numerous, sweet, pleasant, melodious, joyous, gladsome, soule-raping, intraunceing, charming, mazed, invading.

*Head.*

Towring, majesticall, lofty, stately.

*Hate.*

Heart, gnawing, cancred, festred, fretting, mortall, inveterate, deadly, irreconcileable, rancourd, fewd, revengfull, heart-gnawing, rooted.

*Jealousie.*

Hellish, trembling, inraged, suspicious, heart-burning, selfe-wounding, soul-marrying, pale, groundlesse, rageing, wakefull, wary, timerous, fearfull, causlesse, furious, peevish, cautelous, hatefull, revengfull, brutish, sottish, quick-sighted, yellow, ghostly, raveing, suggesting, rivall, wakeing, outragious, searching, impatient, unhappy, blind, boyling, tormenting, frantick, distempered, stern, inraged, leane-chops, wrathfull, surmizing, transporting.

*Flattery.*

Smooth, Oily, Courtly, base, slavish, servile, subtle, crowching, clawing, tempting, colloguing, honey-mouthed, sweet-tongued, glozing, insinuating, lisping, obsequious, dissembling, silk-tongued, melting, officious, windy, cogging, pick-thanke, fingred, pliant, fawning, treacherous, circumventing, deluding, wily, crafty, sly, glasse-faced, fair-spoken, smooth-tongued, dawbing, winning, deluding.

*Fields.*

Gawdy, painted, flowry, tufted, checkred, grassy, sportive, spacious, wide, green, pleasant, delightfull, open, inamel'd, dasied, smiling, verdant, herby, fragrant, diapred, fruitfull, pregnant, embrodred.

*Flames.*

Aspiring, mounting, towring, rageing, licentious, insulting, catching, devouring, whirling, sparkling, embracing,

subtle,

subtle, amorous, courting, greedy, lurking, nimble, searching, glowing, ruddy, radiant, flashing, furious, imbosomed, piercing, scorching, glittering, climbing, impetuous, violent, untamed, bright, self-consuming, chearful, lightsome, proud, ambitious, destroying, pursuing.

*Flea.*

Blood-thirsty, ripping, biting, disturbing, peevish, sipping sucking, twitching.

*Forrest.*

Leafy, woody, shady, hoary, verdant, savage, gloomy, mossy, shaggy, beast-hunted, bushy, silent, shrubby, eccho-ing, spacious, mast-bearing, dreadfull, grassy, wild, desert, rough, rocky, wide, devious, melancholy, uncouth, pathless, unfrequented.

*Feare.*

Pale, trembling, startling, wary, palsied, presageing, faint, chilling, jealous, sallow, reverential, ominous, superstitious, heartless, cold, guilty, covering, fallen, pitifull, anxious, bloodless, distracted, unresolved, doubtfull, ignominious, restless, creame-faced, pale-hearted, ghostly, projecting, icy, suggesting, degenerate, puling, unresolved.

*Gentleman.*

Courtly, gallant, generous, noble, valiant, honor'd, brave, free-hearted, high-spirited, ingenuous, famous, illustrious.

*Garden.*

Painted, flowry, gawdy, embroidered bordred, squared, knotted, enclosed, diapred, levelled, sweet, lovely, verdant, fragrant, well-dress, delicious, smiling, herby, pleasant, fruitfull, enameld, checkred, painted, delightfull.

*Gesture.*

Stately, courteous, speaking, flowing, gentle, seemly, comely, gracefull, winning, unaffected, gracious, composed, free, handsome, lovely, ingratiating, pleasing, haughty.

*Greife.*

Whining, puling, complaining, heart-tearing, contracting, rending, killing, imbosomed, heart-confounding, drooping, melancholy, eye-wringing, unbounded, gnawing, torturing, impatient, inexpressible, heart-breaking, pinching, pettish, peevish, dreary, dolefull, oppressing, fretting, froward,

froward, ſullen, gloomy, whimpering, meking, froward, wayward, gnawing.

*Gloves.*

Fringed, embrodered, perfumed, fragrant, white, furred, musky, trimmed, faſhionable, gentile, handſome, ſpruce, neat.

*Ingratitude.*

Odious, ſhamefull, fowle, baſe, loathſome, naſty, ſilthy, ſtinking.

*Inſtrument.*

Well tuned, melodious, harmonious, conſorting, according, laborious, ſounding.

*Jewels.*

Sparkling, glittering, rich, coſtly, pendant, radiant, flaming, precious, airy, enlightning, unvaluable.

*Inſolence.*

Haughty, arrogant, diſdainfull, triumphant, ſwelling, ſtately, proud, puft, louring, tyrannizing, brow-beating, ſcornfull, imperious, ſtruting, ambitious, preſumptious, raſh, diſreſpective, audacious, ruffling, ruſtling, ſupercilious, ſurly, bold, reſpectleſs, fantaſtick, lofty, towring, mounting, inſulking.

*Innocencie.*

Dove-like, ſoft, quiet, peacefull, ſpotleſs, unſullied, unſtained, harmleſs, untainted, ſnowy, pure, cleare, bright, ſimple, chaſt, lillied, calme, unimpeached, guiltleſſe, blanched, meek, blameleſs, religious, pious, ſacred.

*Importunity.*

Undeniable, unmannerly, unhandſome, uncivill, uncomely, impatient, unanſwerd, courtly, urging, odious, forceing

*Inconſtancy.*

Wavering, wheeling, running, changeing, light, vaine, airie, mutable, moveing, floating.

*Influence.*

Heavenly, celeſtiall, vertuous, gracious, propitious, favourable, generous, vigorous, powerfull, maſculine, unreſiſting, ſmiling, happy, frowning, malignant, diſaſtrous.

*Impudence.*

Brazen, ſeared, ſteeled, unblushing, ſhameleſs, audacious, bould,

bold, brasse-browed, bold-faced, insolent, proud, arrogant, undaunted, fancie, fearlesse, unawed, shallow, head-strong, immodest, shame-confounding.

*Joy.*

Transporting, heart-chearing, active, lightsome, diffusive, nuptiall, fresh, inchanting, soft, imparadising, balmy, deluding, deceitfull, pleasing, fleeting, trembling, transitory, attractive, frisking, dancing, leaping, melting, inlarging, smiling, intrancing, ravishing, bursting, delicious, luxurious, tickling.

*Knee.*

Ceremonious, supple, complemental, humble, obsequious, adoring, bended, cringing, crouching, honoring, sinewy, willing, obedient, supplyant, bowing.

*Kisses.*

Tempting, wooing, delicious, spicie, balmy, impressive zealous, uniting, soul-transfusing, ravishing, inchanting, charming, heart-stealing, melting, nectard, sugred, lingring, moistning, fond, ceremonious, wanton, leacherous, amorous, bawdy-breathing, rosiat, fragrant, treacherous, arresting, smiling, courting, straging, bashfull, modest, virgin, maiden, chast, favourable, delightfull, voluptuous, joyous, lascivious, dearly, repeated, love-darting, printing, sealing, dinting, love-dropping, smacking, wounding, intrancing, forced, untoward, wrested, musky, warm, chearing, sweet, billing, Ambrosian, yeilding, welcome.

*Lute.*

Lesbian, many-string, warbling, quavering, harmonious, melodious, trembling, pleasant, delightfull, charming, delicious, ivory, golden, melancholy, amorous, sweet, sounding.

*Lookin-glasse.*

Representing, smooth, christall, shining, sleek, shape-reflecting, portraying, unflattering, silver, glittering, resembling, impartiall.

*Lust.*

Wild, burning, scortching, brutish, untamed, lechy, flaming, goatish, stallion, disordred, greedy, hot, secret, dark, impure, poysoning, provoking, obscene, inconsiderate, licentious,

tious, infamous, uncouth, unbridled, rammish, loathsome, unruly, lawlesse, beastly, unrestrained, filthy, damned, odious, contagious, furious, portentious, impetuous, voluptuous, sensuall, beastiall, lascivious, whorish, insatiate, bawdy, brotheld, liver, scalding, raging, luxurious, tempting.

*Logick.*

Arguing, disputing, contentious, wrangling.

*Labyrinth.*

Winding, amazing, turning, intangling, confounding, curious, mazy, doubling, intricate, snaky, subtle, ingenuous, pathlesse, crooked, meandring.

*Language.*

Smooth, oily, insinuating, fluent, sweet, flowing, strewed with flowers, stately, winning, perswasive, taking, nectarean, delicious, intrancing, inchanting, charming, soul-ravishing, overcoming.

*Lustre.*

Resplendent, bright, dazling, victorious, pompeous, varnisht, triumphant, radiant, beamy, darting, transparent, reflecting, glorious, gracefull, flowing, shining, adorning, beauteous, flaming, fiery, sparkling, glittering, eye-conquering, starry, chearfull, twinkling.

*Lullaby.*

Pensive, carefull, charming, soft, drowsy, sleepy.

*Lilly.*

Unsullied, unspotted, bright, tall, untainted, pale-faced, silver, smiling, painted, fruitfull, royall, mayden.

*Loathsome.*

Attractive, embracing, tenacious, subtle, drawing, wanton, uxorious.

*Longing.*

Amorous, desirous, unsatisfyed, insatiate, passionate, greedy, ardent, burning.

*Laughter.*

### *Laughter.*

Lowd, ſide, holding, looſe, ſhrill, wanton, ſawcy, diſordered, ſawning, ſilly, ignorant, unſeaſoned, unruly, ſteering, ſneering, noiſefull, diſturbing.

### *Lethargy.*

Dull, forgetfull, drowſy, lither, ſluggiſh, unactive, doating, dreaming, ſleepy, cold, moiſt, heavy, lumpiſh, ſottiſh.

### *Love.*

Blind, inflaming, ardent, fervent, zealous, officious, obſequious, reſolved, doating, paſſionate, tedious, unexpreſſible, unmeaſured, ſilent, tranſported, impatient, gameſome, unfathomed, ſecret, miſtruſtfull, jealous, carefull, ambitious, audacious, ticklish, ſugred, wanton, laſcivious, honyed, joyous, ſlippery, untainted, flattering, fawning, thoughtfull, fearfull, ſollicitous, idolatrous, captivated, winged, ſuperſtitious, conquering, deceitfull, heart-ſtealing, theivish, inchanting, bewitching, imperious, adventrous, uncontrolled, commanding, affectionate, ſporting, marrow-boyling, melting, cruell, remorſleſſe, venerous, fond.

### *Lover vide love.*

Fantaſtick, gorgeous, perfumed, complemental, pale, fainting, eye-ravisht, thoughtfull, grieved, ſecret, neat, ſpruce, flattering, trim, brisk, languiſhing, friſled, criſped, impatient, ſportive, inconſtant, ſubmiſſive, freſh, ſleek, joyous, glancing, melancholy, obſequious, watchfull, captivated, jealous, boaſting, youthfull, blind, uxorious, penſive, modeſt, mute, baſhfull, pleaſant, frollick, whiſpering, courteous, diſtracted, ſad.

### *Lookes.*

Smiling, chearfull, modeſt, diſdainfull, ſpeaking, whiſpering, diſcourſive, mournfull, attractive, ſupercilious, winning, wooing, ſterne.

### *Lockes.*

Friſled, braided, wiry, golden, glittering, ſparkling, bright, ſleek, ſpreading, flowing, ſnary, dangling, nets to catch a lover in, curled, ſcattered, pleated, amber, floating, ſtared, diſheveld, buſhy, diſcompoſed, ſmileſſe, careleſſe, diſperſed, fluent.

### *Lips.*

Balmy, tempting, melting, carnation, vermilion, ruby, scarlet, amorous, rosy, cherry, blushing, corall, delicious, charming, enchanting, intrancing, smiling, wanton life, breathing, infusing, honey, flowing, trembling, swelling, love, dropping, juycy, nectarean, gentle, purple, warme, soft.

### *Limbs.*

Graceſull, well-ſhapt, lovely, ſnowy, beauteous, handſome, harmonious, comely, ivory, well-proportioned.

### *Marigold.*

Sun, inamoured, yellow, ſhining, flaming, blazing, Sun-courted, dew, drowned, opening, ſhutting.

### *Marble.*

Corinthian, Parian, ſleek, enduring, obdurate, curled, ſmooth, breatheleſſe, unrelenting, hard, cold, ſtiffe, ſenſeleſſe, glittering, phrigian, weeping, azure, ſpeckled, coloured, numidian, ſolid, poliſht, ſpotted, rocky, laſting.

### *Magick.*

Secret, hidden, inchanting, charming, dreadfull, execrable, mumbling, curſed, helliſh, murmuring, commanding, ceremonious, ſuperſtitious, powerfull, deceitfull, jugling, preſaging, miſterious, inforcing, victorious, efficatious.

### *Magazin.*

Well-ſtored, wealthy, thronged, furniſht, crowded, ſpacious, copious, large.

### *Metaphors.*

Quaint, farre-fetcht, ſtrained, forced, tranſlated, painted, flowery.

### *Melancholy.*

Solitary, penſive, ſad, dreary, black, ſubtle, froward, lovely, dampiſh, heart-breaking, unſociable, drooping, dejected, whining, puling, powting, croſſe, armed, ſullen, down-caſt, lumpiſh, ſwarthy, fearfull, dull, repoſed, recluſe, retired, diſcontented, dark, gloomy, weeping, diſcontent, dusky, heart-contracting, diſtracted, deſpairing, fickle, untoward, heart-rending

rending, killing, imbosomed, complainfull, whimpering, macerating, heart-eating, oppressing, fretting, smarting, torturing, hellish, eye-squeesing, gnawing, unexpressible, heart-afflicting, soule-wounding, heart-confounding.

### *Melody.*

Sweet, pleasant, gladsome, harmonious, according, soul-invading, ravishing, intrancing, delicious, charming, Seraphick.

### *Martyr.*

Constant, joyfull, faithfull, willing, patient, valiant, courageous, languishing, burning, pittied, unmoved, glorious, honor'd, persecuted, tormented, wretched.

### *Marmoset.*

Grinning, antick, toying, foolish.

### *Mind.*

Active, thoughtfull, roveing, discoursive, pregnant, teeming, wealthy, studious, industrious, minting, coyning, hewing, ranging, poysoning, floating, wandring, forgeing, working, busy, quick, moving, stirring, posting, inventive, carefull, winged, subtle, deceitfull, contriving,

### *Marriage.*

Solemne, ceremonious, ingrafting, uniting, shackling, fettering, coupling, sacred, cementing, fruitfull, joyfull, chaining, rivering, captivating, genial, feastfull, fruitfull, happy, successfull, lawfull, stollen, manacling.

### *Mirth.*

Joviall, frolick, joyfull, pleasant, tickling, jolly, gamesome, sportive, delightfull, sprightly, giddy, heart-easing, desusive, melting, frisking, soft, melting-heart, inlarging, inchanting, lovely, loose, toyish, giggling, spightfull, gracefull, frantick, heart-cheering, dancing, lightsome, gladsome, youthfull.

### *Madnesse.*

Furious, wild, savage, distempred, frantick, giddy, disordred, head-strong, untam'd, unruly, flaming-eyes, ghostly,

inraged, tempestuous, stormy, boyling, impetuous, transporting, haire-brained, distracted.

*Mistery.*

Concealed, hidden, secret, high, admired, amazing, stupendious, unconceived, uncomprehended, solemne, ceremonious, sacred, divine, unvulgar, unexpressible, deep, unknown, profound.

*Moon.*

Horned, waining, increasing, decreasing, waxing, dewy, pale-eyed, pale-faced, silver, inconstant, wandring, radiant, silent, bright, tinsicki, glistering, Diana, aged, new-born, growing, decreasing, women-governing.

*Moore.*

Black, Negro, swarthy, tawny, cruell, subtle, jealous, barbarous, sallow, curled, lustfull, broyled, flat-nosed, black-eyed, ox-eyed, unshaved, cruell, speedy, swift-footed, nimble, fierce.

*Modesty.*

Virgin, maiden, sober, pure, blushing, silent, vestall, grave, chast, bashfull, trembling, civill, strait-laced, well-tempered, respective, sweet, cold, gracefull, winning, shame-faced.

*Monkey.*

Chattering, toyish, gamesome, unlucky, lustfull, counterfeiting, medling, sprightfull, wily, imitating.

*Mirtle.*

Paphian, tender, Venus, tree, drowsy, sleepy, fading, short-lived, cold, trembling, narrow-leaved, frost-fearing, quivering, odorous, fragrant.

*Musick.*

Heart-ravishing, charming, inchanting, intrancing, celestiall, heavenly, crocheting, melodious, harmonious, soule-invading, well-tuned, according, consorting, well-measured, sweet, pleasant, delightfull, chearfull, seraphick, sence-bereaveing, fancy, tickling, wanton, descanting, well-proportioned, quavering, diapasoned, delicious, warbling, eare-commanding, angelicall.

Multi-

*Multitude.*

Wilde, credulous, hair-brained, mad, furious, tumultuous, ignorant, stiffe-necked, stubborn, heady, rebellious, humorous, self-willed, many headed, misled, giddy, frantick, shallow-pated, unlearned, promiscuous, inconstant, unsetled, weak-brained, crowding, thronging, thick-shouldred, thick-sculled, clustred, lawlesse, seditious, factious, implacable, storming, wild, credulous, soon-perswaded, soft-pated, the rascall herd, misjudging, unletterd, unconceiving, barking, buffle-head, impertinent, mangy, stinking, admiring, news-affecting, prating, inovating, clownish, outragious, railing, silly, deluded, malignant, saucy, foolish, way-ward, whirligig-pated.

*Nimph.*

Fair-haired, bright, lovely, sleek-haired, nimble-footed, painted, shining, spangle-glittering, tripping, sportive, chast, gamesome, fair, wanton, spring-haunting, dancing, merry, frollick, gleesome, neat-drest, amorous, skipping, Diana, following, wood-haunting, quiver, bearing, soft-haired.

*Navell.*

Round, tying, knotty, nursing.

*Nuptials vide marriage.*

Amorous, wanton, solemne, ceremonious, joyfull, hymeneall, gorgeous, pompeous, sacred, divine, fruitfull, feastfull, fettering, shackling, manacling, uniting, happy, unhappy, successfull, ominous, lawfull, genuall, sheets.

*Night.*

Æthiopian, Negro, gloomy, shady, dark, drowsy.

*Nox.*

Still, black-eyed, sullen, shady, swarthy, starry, silent, black-browed, gloomy, sable, dreaming.

*Nightingele.*

Sweet, harmonious, warbling, quivering, ravishing, chanting, amorous, pleasant, wailing.

### *Nature.*

Pregnant, sollicitous, officious, vigorous, teeming, provident, courteous, industrious, fruitfull.

### *Nose.*

Stately, majestick, Roman, snotty, snivelling, snuffling, sagacious, crooked, smelling.

### *Obsequies.*

Sad, ceremonious, religious, pompous, mournfull, honor'd, solemne.

### *Orange.*

Yellow, golden, delicious, odorous, thirst, allaying, face-washing, juicy, squeesed.

### *Orator vide Eloquence.*

Sweet-lipt, insinuating, perswasive, sweet-tongued, subtle, learned, flowing, smooth, mellifluous, bewitching, inchanting, intrancing, double-tongued, glozing, commanding, victorious, care-tickling, charming, soul-ravishing, Ciceronian, smooth, oyled, courtly, flowing, captivating, sententious, grave.

### *Odours or Smells.*

Aromatick, luxurious, voluptuous, spicy, subtle, rich, costly, pretious, perfumed, ambrosiall, jovall, pleasant, wanton, delicious, assyrian, chafed, musky, Arabian, Panonian, Indian, Sabean, mellifluous, ingratefull, malevolent, loathsome, noysome, stifling, infectious, fulsome, fuming, sence-stifling, sulphurous, overcoming.

### *Oath.*

Strict, religious, awfull, sacred, binding, inforcing, obliging, ceremonious, truth-confirming, faithfull, inviolable.

### *Ornament.*

Beauteous, gorgeous, stately, gracefull, glorious, gallant, pompous, magnificent, curious, emboliſht, ſhining, dazling, glittering, costly, sumptuous, ambitious, curious.

*Ode.*

### *Ode.*

Lyrick, wanton, amorous, charming, pleasing.

### *Obleigment.*

Binding, tying, deep, strong, great, forcing, slavish.

### *Obsequiousnesse.*

Active, humble, nimble, pliant, servile, slavish, yeilding, officious, obedient, crouching, fawning, flattering, oily, clawing, soft, smooth, melting, soothing, ready, winning.

### *Oblivion.*

Dark, dusky, solitary, gloomy, obscure, unkind, forgetfull, buryed.

### *Opinion.*

Giddy, vaine, doubtfull, floating, inconstant, wavering, reeling, groaping, staggering, distracted, discomposed, tottering, suspicious, common, received, false, vulgar, erroneous, jealous, heartlesse, faint, fading, hovering.

### *Opportunity.*

Favourable, propitious, smiling, inviting, crowning, wooing, seasonable, smooth, convenient, suddain, unexpected, offred, occasioned, fair, courting, mature, commodious, fit, pleasing, desired, wish, well-suiting, proper.

### *Paradise.*

Celestiall, immortall, glorious, beauteous, happy, deathlesse, delicious, eternall, triumphant, flowry, joyfull, enamouring, ever-springing, intrancing, soul-ravishing, soule-invading, transporting.

### *Pace.*

Grave, measured, quick, nimble, swift, soft-footed, theevish, slow, speedy-winged, breathed, tardy, slow-footed, stealing, gliding, swimming, silent.

### *Pallace.*

Aspiring, magnificent, gorgeous, sumptuous, royall, majesticall, stately, beautifull, lofty, clowd, kissing, exalted, glorious, ambitious, glittering, gilded, towred.

*Purple.*

### *Purple.*

Tyrian, Persian, royall, princely, stately, blushing, shining, pompeous, glittering, vermilion, bloody, ruddy, rich, sumptuous, glorious, magnificent.

### *Phantasies.*

Empty, insubstantiall, vain, ravishing, imaginary, airy, flying, uncertain, dreadfull, pale, greasy, affrighting, ghostly.

### *Pitty.*

Affectionate, yeilding, bleeding, melting, calme, soft, charitable, feeling, affectionate, weeping, compassionate, tender-hearted.

### *Poison.*

Rageing, sleepy, drowsy, cold, hot, secret, slie, working, treacherous, lurking, deceitfull, banefull, pale, rageing, deadly, tainted, eating, black, swelling, spreading, destroying, viperous, benumming, stupifying, burning, inflaming.

### *Poetry, Poesy, Poet.*

Immortall, deathlesse, sacred, enamouring, soule-bereaving, sprighly, lively, almighty, well-compoied, couched, labord, powerfull, embalming, fluent, nimble, learned, numerous, sinewy, sweet, flowing, smooth, swelling, flattering, enthusiastick, lascivious, stately, lofty, wanton, pleasant, brisk, amorous, sacred, numbers, measures, heaven, bred, muse, inspired, harmonious, melodious, honor'd, biting, lashing, satyrick, lyrick, heroick, jambick, prophetick, winding, artfull, knowing, well-tuned, tickling, nectareous, Ambrosian, sugred, divine, facetious, loose, fabulous, fictitious, lascivious, witty, well-dreit, lawreat, soul-ravishing, charming, inchanting, incrancing, musicall, soul-invading, imparadising, grave, immortalizing.

### *Pomander.*

Perfumed, delicious, sweet, well-semed, pleasing, odoriferous, well-smelled, fragrant.

### *Pomegranat.*

Many, kerneld, juicy, delicious, vermilion, blushing.

*Park,*

*Parke.*

Pleasant, delightfull, herby, woody, grassy, inclosed, fruitfull, verdant, flowry, empaled, green, plusht, spatious.

*Page.*

Quick, diligent, speedy, officious, observant, ready, carefull, serviceable, obsequious, brisk, dutifull, attending, nimble, waiting.

*Paradox.*

Improbable, stoicall, unvulgar, unbeleived, incredible, false-seeming.

*Paleness.*

Trembling, chill, cooled, bleak, fainting, meager, affrighted, gastly, disfigured, discolor'd, fearfull.

*Pallate.*

Delicious, nice, curious, luxurious, judicious, insatiate, greedy, gluttenous, well-tasted.

*Prejudice.*

Partiall, corrupting, blinding, injurious, disadvantagious, indammaging.

*Praise.*

Lasting, immortall, never-dying, monumentall, deserved, windy, lavish, admired, glozing, inflaming, triumphant, swelling, attractive, magnetick, big-bellied, deathlesse, unmeasured, unsounded, timpanized, lasting, induring, blazing.

*Pride.*

Stately, high, swolne, darcing, unconfined, swelling, boundlesse, triumphant, envied, fantastick, insulting, imperious, hatefull, lofty, shamelesse, unblushing, vaunting, flounting, tyrannizing, sky-towring, boasting, purple, ambitious, heady, portly, mounting, respectless, haughty, insolent, squint-eyed, audacious, stern, scornfull, disdainfull, presumptuous, over-weening, strutting, rebellious, lucifernall, impetuous, flaming, glittering, brow-beating, frantick, supercilious.

*Presumption.*

### *Preſumption.*

Adventurous, bold, arrogant, inſolent, daring, raſh, audacious, ſavage, proud, ſwelling, puft, unmannerly.

### *Preſence.*

Falſe, lying, jugling, glozing, cogging, likely, colourable.

### *Proportion.*

Beauteous, lovely, ſweet, uniforme, meaſured, ſquared, handſome, equall, comely, graceſull.

### *Picture.*

Lively, ſpeaking, rich, painted, fair, dumb, artificiall, deluding, eye-deceiving, water-coloured, oyly, toyey, life, dead, varnisht, skillfull, counterfeicing, eye-deluding, repreſenting, reſembling, inimitable, beautifull, laſcivious, unparalleld, coppying, imitating, flour, ſtern, majeſticall, ſoul-conquering, inchanting, charming, commanding, incomparable.

### *Pardon.*

Gracious, favourable, mercifull, free, indulgent, ſmiling, remiſſive, willing, courteous.

### *Plays, Sports, Games, Paſtimes.*

Pleaſant, frollick, delightfull, ſoft, mirthfull, ſportfull, wanton, care-killing, facetious, idle, unthrifty, time-ſtealing, harmleſſe, voluptuous, ſenſual, looſe, diſſolute, laſcivious, vain, empty, delicious, beguiling, refreſhing, honeſt, ſweet.

### *Paſſion.*

Diſtempred, diſtracted, head-ſtrong, frantick, untamed, unruly, uncollected, diſordred, wild, furious, raging, mad, light-winged, uſurping, unbridled, irefull, ſtormy, tyranous, willfull, diſquiet, tranſporting, roaving, affectionate, turbulent, vehement, violent, ardent, fervent, ſurprizing, impetuous, monſtrous, importuning, impatient, blind, imperious, inconſtant, irreſiſtible, inexpreſſible, unlimited, unadviſed.

*Paſtorals.*

### *Pastorals.*

Pleasant, jolly, rustick, rurall, innocent, plain, youthfull, harmlesse, low-stiled, humble.

### *Plaines.*

Flowry, fragrant, verdant, spatious, enameld, delightfull, humble, smiling, fruitfull, grassy, pleasant, green, tufted, frollick, stream-haunted, lovely, dasied, inameld, flowry, spangled, odorous, sweet, delicious, embrodred, diapred, leveld, green, plushy, fair, clothed, sprightly, joviall.

### *Parasite.*

Dissembling, officious, fawning, obsequious, pliant, sugred, pick-thank, glasse-faced, treacherous, smoothing, lispirg, golden-tongued, quaint, oily, courtly, filed-tongue, smooth-tongued, flattering, serving, cogging, insinuating, slavish, lying, greedy, smell-feast, idle, collogueing, cheering, jugling, circumventing, knee-crouching, crafty, wily, deluding, clawing, dawbing, tempting, fair-spoken, smooth-worded, glozing, tickling.

### *Parrat.*

Pratling, babling, green, painted, fair, plumed, chattering, talking, tatling, gawdy.

### *Pandar.*

Sly, crafty, importunate, beastly, brutish, obscene, wary, perfidious, soothing, cunning, cheating, tempting, deceitfull, lascivious, fawning, villanous, youth-corrupting, immodest, filthy, shameless, brazen-faced, inticing, alluring, training, impudent.

### *Pyramid.*

Star, pointing, monumentall, aspiring, tall, towring, clowd, bearing, prodigious, lasting, heaven-peirceing, proud, ambitious, sky-bearing, sky-threatning, heaven-peirceing, mounting, exalted, lofty, sowring.

### *Pomp.*

Stately, sumptuous, costly, magnificent, gorgeous, glorious, golden, glittering, superfluous, smiling, courtly, ambitious,

bitious, expensive, excessive, needlesse, vaine, glorious, wastfull, ceremonious, dazling, triumphant, solemne, proud, royall, fantastick, blazing, profuse, lavish, unthrifty, gallant, shining, flaming.

*Perswasion.*

Moveing, courting, soft, insinuating, subtle, slie, winning, victorious.

*Periwig.*

False, counterfeit, hairy, curled, frizled.

*Perfume.*

Sweet, spicy, fragrant, Ambrosian, compounded, choice, rich, odorous, costly, sacred, ravishing, lascivious.

*Pen.*

Learned, queint, polite, studious, laborious, eloquent, artfull, industrious, nimble, quick, clarkly.

*Pelican.*

Solitary, lovely, melancholy, Ægyptian, indulgent, sharp-beak, mourning, officious, loving, breast-peirceing, blood-feeding, afflicted, distressed.

*Pearle.*

Pretious, Indian, costly, inchasing, flaming, blazing, aire-gilding, inlightning, orient, rich, beautious, eastern, curious, delicious, sparkling, reflecting, orientall, radiant, beaming, dangling, bright.

*Pleasure.*

Soft, delicious, melting, wanton, alluring, inticing, easy, idle, itching, lulling, desired, inveigling, transitory, inamouring, empty, charming, fancy, tickling, glozing, pernicious, treacherous, intemperate, gilding, blind, fulsome, toyish, disordred, revelling, care-killing, unbridled, effeminate, honey-flowing, depraved, unmeasured, delightfull, fresh, choice, intrancing, paradising, balmy, beckoning, magnetick, attractive, sportive, chearing, heart-inlarging, luxurious, voluptuous, lascivious, fadeing, vaine, nectareous, Ambrosian, spicy, active, lightsome, beguiling, ravishing, tempting,

tempting, captivating, transporting, bewitching, Syrenian, flashy, soul-invading, smiling.

*Patron.*

Propitious, benevolent, favourable, protecting, liberall, beneficious, bountifull, smiling, defending, securing.

*Perjury.*

Impious, curst, damned, hellish, black, hollow.

*Perfection.*

Divine, rare, absolute, admired, compleat, exact, accomplisht, unexampled, unequal'd, unparaleld, unmatcht, singu'ar, beauteous, desired, unpattern'd, unparagon'd.

*Qualme.*

Suddain, oppressing, unexpected, surprising, overcoming.

*Quiver.*

Painted, sounding, arrow-bearing, dangling, hanging, gilded.

*Quince.*

Strong-scented, yellow, downy, soft-skinned, woolly.

*Queen.*

Stately, majestick, imperious, awfull, sceptor-bearing, sacred, glorious, virtuous, glittering, commanding.

*Question.*

Doubtfull, perplexing, puzling, obscure, debated, anxious, argued, discussed, brawling, jangling, controverted, discursive, contentious, wrangling, disputed.

*Quick-silver.*

Nimble, squeamish, stirring, active, coy, skipping.

*Renegado.*

Perfidious, false, apostate, faithlesse, damned, infamous, branded, revolting, perjured.

*Rusticity.*

Clownish, lubberly, vntaught, barbarous, ignorant, unmannerly

mannerly, blundering, plain, simple, saucy, rude, slovenly, absurd, boysterous, blusterling.

*Rose.*

Fragrant, sweet, blushing, odorous, early, delicious, painted, dew, empearl'd, thorny, prickly-bearded, smiling, vermilion, carnation, perfumed, maiden, virgin, untainted, unspotted, lovely, dew-dropping, fading, blowing, sence-ravishing, languishing, weeping.

*Race.*

Speedy, sinewey, nervy, swift, nimble, quick, light-footed, puffing, breathless, sweating, contentious, posting, active, short-winded.

*Rock.*

Hanging, lofty, cragey, mossy, aged, hollow, vaulted, sea-surveying, high-browed, uncouth, forsaken, sky-braving, sky-invading, obdurate, flinty, hard, impregnable, melancholy, dashing, splitting, sea-confronting, sea-over-hanging, wave-breaking, sea-daring, over-looking, repelling, churlish, surly, aspiring, steepy, barren, unfrequented, impregnable, ship-wracking, unfruitfull, ambitious, dreadfull, portentuous, exalted, wave-spurning, gutterd, crannied, slippery, inaccessible.

*Rape.*

Deflowring, inforcing, violent, ravishing, impetuous, unwilling, inexorable, resistless.

*Rainbow.*

Chequer'd, embrodred, purple, Iris, painted, arched, various, Junoes, hand-maid, moist, presageing, gawdy, crooked, sun-opposing, streaked, eye-pleasing, sun-confronting, many-coloured.

*Recreation.*

Sportfull, gamesome, toyish, harmless, civill, moderate, temperate, sweet, lovely, lavish, unthrifty, fruitless, heart-chearing, solacing, reviving, pleasing, time-beguiling, delightfull.

*Repulse.*

### *Repulse.*

Sharp, coy, scornfull, churlish, sower, sterne, dogged, cruell, angry, contagious, impetuous, manly, obstinate, resolved, valiant, sturdy, brave, glorious, victorious.

### *Request.*

Solicitous, importunate, reasonable, suppliant, earnest, humble, submissive, urging, pressing, unreasonable, faire, pertinent, impertinent, unseasonable, seasonable, honest, civill, fawning, crouching, bould, audacious, easie, undeasable.

### *Rapture.*

Poetick, raveing, high-rapture, flowne, enthusiastick, refining, lofty, intranching, inchanting, flaming, sparkling, soul-moving, bewitching, melting, ravishing, transporting, glorious, pleasing, elevating, mounting, towring, inspired.

### *Reproofe.*

Angry, sower, stern, grim, courageous, magnanimous, stout, furious, just, unjust, deserved, undeserved, merited, sharp, harsh, smart, satyricall, biting, surly, digged, chollerick.

### *Ruby.*

Pretious, wealthy, blushing, orient, glittering, beauty, shining, Indian, radiant, invaluable, inestimable.

### *River.*

Silver-breasted, christall, swelling, winding, amorous, wheeling, wrigling, sliding, smooth, floating, swan-embrodred, hasty, swift, whispering, gulphy, uxorious, bank-courting, bank-saluting, glassy, vaulting, dancing, wand ing, straging, whirling, leaping, snaky, gliding, parling, hurrying, incensed, rolling, tumbling, cleare.

### *Revenge.*

Bloody, insatiate, black, dismall, boyling, raging, furious, passionate, sparkling, self-willed, impatient, impetuous, swelling, burning, stormy, barbarous, fiery, hot, flaming, thirsty, cruell, hellish, just, stinging, rash, implacable, unappeased,

unappeaſed, ſnake-haired, deſperate, flame-eyed, grim, ſtern, frowning, wrathfull, threatning, menacing, ragefull.

*Rites.*

Miſterious, ſacred, ſolemne, venerable, ancient, received, pious, religious.

*Rivall.*

Suſpitious, jealous, envious, ambitious, fearfull, cautious, circumſpect, amorous, wary, heart-wounded, eye-obſerving, calumnious, malicious, revengfull.

*Rigour.*

Flinty, cruell, marble-breaſted, furious, imperious, ſtern, ſavage, obſtinate, obdurate, relentleſſe, remorſleſſe, bitter, angry, tyrannous, mercileſſe.

*Riddle.*

Subtle, profound, knotty, dark, perplexed, puzling, hard, poſing, ambiguous, ſecret, doubtfull, ſcrupulous, concealed, miſterious.

*Reverence.*

Ceremonious, pious, ſolemne, ſubmiſſive, auſpicious, obſequious, fearfull, awfull, knee-bowing, proſtrating, adoring, ſilent, dreadfull.

*Rhetorick vide Eloquence.*

Charming, enchanting, Nectareous, Ambroſian, quaint, terſe, fancy, tickling-eare, captivating, ſoule-moving, heart-ſtealing, perſwaſive, ſoul raviſhing, ſweet-lipt, ſoul-invading, bewitching, tempting, overcoming, courtly, varniſht, ſmooth, glozing, inſinuating, victorious, painted.

*Repoſe.*

Soft, quiet, ſecure, eaſy, ſilken, happy, peacefull, deſired, warme, lazy, calme.

*Simpathy.*

Mutuall, agreeing, uniting, according, loveing, natural, inbred, amorous, ſecret, ſilent, admired, affectionate, innate.

*Symetry.*

### *Symetry.*

Attractive, harmonious, comely, graceſull, beauteous, perfect, compleat, accompliſht, eye-pleaſing, proportioned, becoming, handſome, lovely, harmonious, equall, meaſured.

### *Suſpition.*

Groundleſſe, ſquint-eyed, jealous, dark, wary, frantick, cauſleſſe, ſecret, pale, fearfull, trembling, probable, prying, wakefull.

### *Summer.*

Flowry, green, pluſht, verdant, pleaſant, fruitfull, ſultry, tanning, ſcalding, ſcorching, hot, boyling, paſching, ſweltring, beamy, peſtilentiall, ſweaty, thirſty, yawning, fiery, peirceing, embroidred, inameld, diapred, chequerd, faire, temperate, chearfull, harveſt-bringing, barne-filling, corn-hoarding, infectious, diſeaſed, yellow-eared, glorious, quickning, reviving, impartiall, gladſome, duſty, joyfull, refreſhing, plentifull, fruit-bearing, laborious, requiting, crowne-rejoycing, youthfull, leavy, fragrant.

### *Strawberry.*

Creeping, ſpreading, crawling, bluſhing, cooling, mountainous, creamy, ſoft, delicious, pleaſant.

### *Straines.*

Warbling, harmonious, melodious, high-tuned, inſpired, ſprightly, ſence-bereaving, charming, bewitching, entranceing, pleaſant, delightfull, lofty, celeſtiall, heavenly, angeliall, ſoul-raviſhing, ſence-captivating, ſtately, homely, rurall, ruſtick, humble, paſtorall, martiall, warlick, tuneſull.

### *Stile.*

Elegant, eloquent, terſe, delicate, ſoft, ſmooth, naturall, facetious, unforced, eaſy, fluent, learned, polite, accurate, grave, humble, groveling, ſtately, ſatyriall, well-couchd, curious, lofty, farre-fetcht.

### *Stoick.*

Rigid, obdurate, dull, ſullen, unmoving, ſenceleſſe.

*Sacrifice.*

Humble, appeasing, solemne, bloody, religious, sacred, victim, pious, burning.

*Saint.*

Honord, exalted, blessed, glorious, divine, immortall, celestiall, inthroned, exalted, triumphant, canonized, inshrined.

*Silk-worm.*

Industrious, laborious, pompious, wealthy, working, nimble, active, teeming.

*Silence.*

Peacefull, slumbring, reposed, dull, concealing, monastick, awfull, blind, self-deceiving, shady, still, listening, appeased, attentive, secret, calme, forced, willing, yeilding, night-enamoured, phlegmatick, trusty, faithfull, night-courting, timerous, fearfull.

*Sighs.*

Blood-sucking, thirsty, consuming, scalding, burning, airy, scorching, blasting, fiery, deep-fetcht, heart-rending, wounding, breaking, burning, whispering, amorous, dissembled, concealed, secret, interrupted, sweet, trembling, inclosed, breathing, weeping, repeating, heart-breaking, languishing, fainting, penitent, bewailing, lamenting, remorsfull, zealous, religious, pious, amorous, heart-fretting, mournfull, sad, pensive, melancholy, penetintiall, melting, fervent, winged, stormy, restlesse, hearty, affectionate, groaning, compassionate.

*Strumpet.*

Shamelesse, impudent, notorious, bawdy, lascivious, rampant, salacious, dissolute, uncivill, wanton, lustfull, immodest, intangling, insnaring, inticing, alluring, rammish, goatish, rotten, loathsome, painted, cancred, itchy, dallying, infamous, night-walking, captivating, intralling, mercinary, perfidious, dissembling, perjured, pocky.

*Streames.*

Silver, christall, purling, foaming, winding, curled, writhing,

thing, wriggling, uxorious, courting, hasty, embrodred, swift-paced, tumbling, frothy, bank-courting, bustling, murmuring, rumbling, surgy, chiding, impetuous, resistlesse, snaky, hurrying, silent, sweeping, chiding, azure, wany, rustling, amorous, careering, angry, boyling, fruitfull, filthy, flowing, running, gliding, slippery, ragging, incensed, vaulting, dancing, soft, whispering, wanding, straggling, gushing, drenching, whirling, rushing, glassy, pearly, silver-breasted, yelling, swelling, wheeling, spreading, glancing, gently-sliding.

*Servant.*

Active, willing, nimble, ready, officious, industrious, quick, stirring, obedient, pliant, diligent, laborious, toyl-some, obsequious, carefull, paintull, watchfull, faithfull, honest, assiduous, idle, negligent, insolent, proud, disobedient, regardlesse, repining, fancy, uncivill, dronish, lither, lazy, drowsy, sleepy, rebellious, grumbling, murmuring.

*Service, Servitude.*

Rigorous, hard, honourable, happy, drudging, easy, cruell, slavish, wretched, constrained, dejecting, vexing, detested, unsupportable, intollerable, burdenous, toylsome, shamefull, tyrannous, ignominious.

*Sence.*

Active, nimble, voluptuous, erroneous, seducing, sportive, gamesome.

*Secret.*

Hidden, misterious, private, concealed, sequestred, undivulged, private, reserved, covert, inclosed, imbosomed, imprisoned, committed, deep, profound, silent, treasured, pensive, lurking.

*Sea.*

Angry, raging, swelling, boyling, working, floating, surrounding, stirring, winding, sail-bearing, ingorging, incircling, ingulphing, girdling, unconfined, boundlesse, devouring, roaring, bellowing, insatiate, shelfy, soundlesse, rocky, billowy, frothy, wealthy, tossing, swelling, swallowing, awfull, dreadfull, ship-wracking, insulting, licentious, toyling, bloody, pathlesse, surgy, irefull, stormy, ebbing,

flowing, tumbling, glassy, plowed, unbottomed, unfathomed, unmeasured, impetuous, blew-waved, Neptune, Thetis, brackish, tumultuous, yeilding, aged, hoary, rugged, ruffled, vaulking, fretting, belching, untamed, foamy, high-waved, troubled.

*Sparrow.*

Salacious, lustfull, fruitfull, ingendring, procreative, encreasing.

*Spaniell.*

Questing, ranging, fawning, shaggy, loving.

*Squirrell.*

Active, lightsome, nimble, nut-cracking, vaulting, leaping, skipping, stirring, bush-tailed.

*Scold or Shrew.*

Angry, curst, frowning, peevish, way-ward, sower-lookt, brow-beating, sullen, furious, brawling, clashing, wrangling, storming, fretting, railing, tipper, upright.

*Sycophant vide Parasite.*

Smooth-tongued, oyly, pick-thank'd, calumnious, jogling, deceitfull, slanderous, detracting, defaming, cogging, glozing, collogueing, cheating.

*Soule.*

Divine, immortall, deathlesse, lively, subtle, active, sprightly, sparkling, unfathom'd, apprehensive, unbodied, dislodged, undiscern'd, celestiall, nimble-winged.

*Sky.*

Lofty, stirring, christall, glittering, glorious, azure, inamell, embroidred, marble, transparent, spangled, beamy, empty, dusky, transparent, vaulty, starry.

*Slave.*

Servile, infamous, oppressed, branded, drudging, dejected, abused, ignominious.

*Sleep.*

### *Sleep.*

Soft, peacefull, reposed, leaden-fingred, silent, arresting, gentle, downy, calme, silken, forgetfull, golden, drowsy, surprizing, yawning, healthfull, all-subduing, refreshing, delicious, sencelesse, counterfeiting, death-imitating, benumming, heavy, pale, deceitfull, curtained, balmy, charming, heavy.

### *Smell.*

Sweet-breathing, delicious, pleasant, perfumed, odoriferous, fragrant, Arabian, Indian, Aromatick, spicy, sence-affecting, delightfull, balmy, geniall, musky, aire-perfuming, unwholesome, loathsome, fullsome, noisome, infectious, contagious, sence-overcoming, stinking.

### *Snow.*

Soft, white, fleecy, driven, flaky, wooly, untrodden, Alpian, Thracian, Scythian, plumy, feathered, melting, itchy, freezing, hoary, scattred, showring, drizling, mountainous, curled, blanched, ragged, shivering.

### *Sorrow.*

Weeping, wailing, whining, sighing, groaning, lamenting, pining, inward, inexpressible, lumpish, wrinkling, griping, drooping, eye-wringing, brinish, killing, heart-contracting, wounding, heart-rending, tearing, gnawing, fretting, unquiet, impatient, gawling, eating, devouring, heart-breaking, pensive, melting, pinching, discontented, sable, mournfull.

### *Speech.*

Witty, winning, popular, rationall, taking, well-conceit, learned, captivating, tedious, ingenuous, terse, pleasing, tarte, polite, fawning, rhetoricall, eloquent, sharp-eare, inticing, bewitching, pleasing, charming.

### *Spheares.*

Spangled, whirling, rapid, harmonious, beauteous, glorious, wheeling, embroidred, inamel'd, christall, lofty, moving, turning, musicall, azure, chimeing, tunefull, rolling.

*Solemnity.*

### *Solemnity.*

Lofty, ceremonious, thronged, exact, ſacred, ſuperſtitious, famous, honourable, royall, religious, venerable.

### *Song.*

Inchanting, intrancing, harmonious, delicious, lulling, ſprightfull, enamouring, raviſhing, bewitching, ſweet, flowing, warbling, ſence-bereaving, melodious, quavering, pleaſant, rurall, paſtorall, mournfull, joviall, ſence-cheating, heart-reviving, life-infuſing, voice.

### *Shade, ſhadow.*

Gloomy, darkſome, Sylvan, lightſome, whiſpering, ſcowling, fuller, cooling, refreſhing, dewy, befriending, courteous, kind, ſad, melancholy, genial, hoſpitable, verdant, deceitfull, drowſy, flying, glancing, fading, vain, ſun-diſpelling, empty, greiſly, ghaſtly, unfrequented, ſilent, glimpſing, flitting, ſtirring, dusky, brown, pale, feeble, dogging, purſuing, fable, meager, gliding, wandring.

### *Shame.*

Baſhfull, bluſhing, infamous, diſgracefull, opprobrious, pale, concealing, ignominious, fearfull, trembling, reproachfull, modeſt, ingenuous, diſhoneſt, ugly, laſting.

### *Shepheard, ſwaine.*

Piping, gleeſome, mirthfull, jolly, frollick, ſilly, gameſome, rurall, ruſtick, active, loving, careful, harmleſſe, contented, ſecure, buxome, jocond, briſk, trim, neat, buſkind, ſpruce, honeſt, unenvied, blith, Phillis-enamour'd, love-ſick, deſpairing, careleſſe, whiſtling, burnt, parcht, dusky, tawny, lovely, ſportive.

### *Snare.*

Subtle, deceitfull, ſlye, treacherous, intangling, catching, ſurprizing, inthralling, ſence-beguiling, captivating, impriſoning.

### *Sunne.*

Glorious, lofty, bright, golden, Apollo, Titan, beamy, glittering, radiant, ſcortching, broyling, parching, roſting, chearfull,

chearfull, vapour-attracting, heaven-ſurrounding, creſted, inlightning, peirceing, infuſing, burning, thirſty, drying, life-infuſing, flamy, fiery, golden-haired, carreering, wheeling, galloping, mitred, faire-treſſed, flame-haired, dazing, quickning, reviving, diſcerning, illuſtrating, allſeeing, gariſh, gladſome, unwearied, rolling, glowing, reſtleſſe, galloping, ſparkling, ſpeedy, poſting.

### *Sport.*

Delightſome, pleaſant, gameſome, toyiſh, wanton, delightfull, choiceſt, joyous, mirthfull, active, time-beguiling.

### *Springs.*

Bubling, murmuring, purling, ſilver, chriſtall, cleare, ſacred, fruitfull, flowing, rolling, riſing, Nymphs, pratling, tatling, ſparkling, whilpring, chiding, weeping, pearly, gliding, delicious, dancing, graſſe-fringed, ſtreaming, moſſy, margind, guſhing, ſoft, ruſtling, trickling, dropping, deſtilling, running.

### *Stallion.*

Luſtfull, rampant, ingendring, breeding, covering.

### *Starre.*

Lofty, bright, ſparkling, floating, ſwimming, ſpangling, heaven-embrodering enamelling, lucky, unlucky, ſuſpitious, malignant, ſmiling, frowning, radiant, ſilver-treſſed, burning, gliding, ſhining, wandring, twinkling, blazing, glorious, ſucceſſull, ill-boding.

### *Stranger.*

Unacquainted, unfriended, diſregarded, wandring, unknown, travelling, journying, houſleſſe.

### *Spring-time.*

Pregnant, fragrant, youthfull, flowry, verdant, ſmiling, wealthy, teeming, embrodred, enameld, geniall, pearly, ſhowry, joviall, earth-awaking, amorous, refreſhing, reviving, lufty, gadſome, gaud, heavy, painted, beauteous, lovely, infant, inamouring, bridall, dawning, lively, blith, buxome, joyous, mirthfull, jocund, blooming, budding, quickning.

*Skinne.*

Alablaſter, Ivory, white, delicious, ſoft, ſleek, ſmooth, azure, veined, beauteous, lovely.

*Smiles.*

Chearfull, ſweet, pleaſing, lovely, delightfull, peacefull, bewitching, inchanting, charming, ſoul-raviſhing, intrancing, dimpled, ſimpering, gladſome, alluring, inticing, ſhining, deceitfull, becoming, gracefull, traiterous.

*Tragedy.*

Bu, kind, ſockt, ſad, bloody, woefull, dolefull, ruthfull, lofty, ſtately, ſententious, high, ſevere, grave, elaborate, heroick, penſive, weeping, ſwelling, great, mournfull, ſubtle, worded.

*Treachery.*

Secret, alluring, inticing, intrapping, deceitfull, concealed, ſurprizing, diſſembled, ſmooth, glozing, training, inveigling, gilded.

*Theater.*

Publick, ſpatious, thronged, gorgeous, pompeous, applauſive, populous, open, crowded, mirthfull, joyous, clamorous, well-filled, crammed.

*Temptation.*

Inticing, alluring, ſecret, ſolliciting, ſlye, ſubtle, crafty, ſeducing, treacherous, wooing, pernicious, gilded, ſmiling, courting.

*Temper.*

Milde, willing, loving, ingratiating, quiet, peacefull, pleaſing, ſweet, winning, ſtormy, chafing, angry, ſuller, ſurly.

*Taſt.*

Pleaſing, delicious, accurate, judicious, quick, ſharp, nice, offenſive, curious, exquiſite, ſavory, unpleaſant, inſipid.

*Thoughts.*

Swift-winged, roving, diſcurſive, nimble, teeming, plodding, projecting, contriving, muſing, ſtudious, contemplative, working, deviſing, ranging, ſcattred, wandring, running,

ning, rolling, tumbling, confused, flitting, vain, silent.

### *Touch.*

Smooth, yeilding, soft, gentle, harmlesse, rough.

### *Tongue.*

Seraphick, Nectarious, sweet, harmonious, heavenly, celestiall, melodious, victorious, perswasive, enamouring, inchanting, intrancing, charming, bewitching, soul-ravishing, conquering, captivating, satyricall, rolling, bitter, invective, lashing, filed, gilded, olly, venemous, glozing, colloguing, lying, deceitfull, envious, treacherous, unbridled, insnaring, inticing, delicious, detracting, malicious, calumning, reproachfull, babling, delicate, lavish, smooth, flattering, soothing, froward, clamorous, scolding, brawling, stammering, lascivious, luxurious, wanton, pleasant, tatling, noisefull, full-mouthed, shrill, allaruming, judicious, eloquent, rhetoricall, mellifluous, fluent.

### *Teeth.*

Pearly, white-Ivory, even-ranged, smooth-tongue, inclosing, alablaster, snowy, grinding, tongue-lodging, guarding, sharp-set, burnisht.

### *Teares.*

Melting, trickling, numerous, transparent, pearly, christall, perswasive, victorious, moving, dissembling, falling, pittyed, wailing, weeping, rolling, solemne, swelling, dreary, dolefull, constrained, carefull, silver-shedding, relenting, tender, fluent, obsequious, tributary, sable, complaining, instructed, bursting, comeing, pleading, springing, brinish, forced, gushing, penitentiall, pensive, sad, dewy, passionate, scalding, drowning, troubled, obsequious, tributary, dumb, speaking, salt, soft, captivating, commanding.

### *Thighes.*

Plump, sinewy, smooth, Ivory, Alablaster, marble, stately, majesticall, portly, supporting, moving, delicate, gracefull, well-proportioned, twin-born, fleshy, muscely, solid,

*Turtle.*

### *Turtle.*

Penſive, mournfull, murmuring, whiſpering, ſighing, billing, amorous, ſilver, wanton, chaſt, meek, gentle, plaining, conſtant, loving, faithfull, fleeting, venereous, ſullen, querelous, hoarſe, courteous.

### *Tyrant.*

Inſulting, inſolent, imperious, ſtern, lawleſſe, cruell, bloody, wrathfull, flint-hearted, rigorous, marble-hearted, remorſleſſe, unrelenting, inexorable, paſſionate, oppreſſing, awleſſe, ſavage, ſurly, odious, haughty, fearleſſe, ſelf-willed, blood-ſucking, unlimited, proud, ambitious, aſpiring, uſurping.

### *Tryumphs, Trophies.*

Magnificent, gorgeous, pompeous, ſolemne, joyfull, majeſticall, ſtately, laureat, honor'd, ſwelling, crowned, proud, peacefull, ſcepter'd, ſacred, joyfull, mirthfull, glorious, feaſtfull, victorious, inſulting, laſting, memorable, never-dying, immortall, famous, lofty, deathleſſe.

### *Treſſes.*

Criſped, curled, friſled, ruffled, ſcattered, diſheveld, golden, diſperſed, lovely, beautifull, nets, ſnares, wavering, laſcivious, wanton, dangling, twiſted, ſhining, gliſtering, radiant, amber.

### *Trees.*

Pregnant, ſpreading, budding, green, fruitfull, flouriſhing, blooming, branching, leavy, verdant, ſhady, ſtudy, ſhrubby, ſky kiſſing, reaching, wavering, towring, lofty, high-top't, knotty, vegetive, deep-rooted, ingrafted, inoculated, planted, buſhy, full-grown, curled, gloomy, arched, bending, fragrant, ambitious, flouriſhing, fading, withering, ſappy, ſhaggy, well-grown.

### *Tune.*

Enchanting, delicious, eare-raviſhing, melodious, pleaſing, bewitching, alluring, inticing, charming, ſence-bereaving, heart-intrancing, warbling, quavering, harmonious, celeſtiall, according, muſicall, heavenly, conforting, lightſome,

ſome, merry, mournfull, ſad, penſive, ſprightly, melancholy, heavy.

*Tobacco.*

Cavaleering, ſmoaking, ſpitting, ſpawling, ſmoaky, flameing, ſwaggering, huffing, puffing, generous, whiffing.

*Teats.*

Milky, corrall, cherry, vermilion, nipled, guſhing, nurſing, milk-ſpinning.

*Tennis.*

Racking, bandying, active, ſportive, gameſome, time-ſpending.

*Thankes.*

Hearty, luſting, obleidged, dutyous, officious, obſequious, ingaged, unmeaſured, unumbred, bounden, ſerviceable, obedient, humble, immortall.

*Tiger.*

Libyan, Hircanian, Midian, fierce, cruell, ſavage, bloody, Affrican, Indian, Armenian, ſpeckled, furious, impetuous, mercileſſe, blood-thirſty, ſtreaked, ſwift-footed, greedy.

*Time.*

Speedy winged, conſuming, all ripening, injurious, domineering, gray headed, aged, crazy, waſtfull, reſtleſſe, gliding, poſting, ſcaling, flying, creeping, feathered, wheeling, ſucceeding, incroaching, invading, light-heeled, running, opportune, ſeaſonable, convenient, all-gnawing, ruſty, irrevocable, preſent, future.

*Twilight.*

Dapled, grey, gloomy, ambiguous, neutrall, doubtfull, darkſome, dewy, grizly, dusky.

*Virago.*

Manly, maſculine, heroick, valiant, couragious, ſturdy, ſtout, audacious, bould, adventrous, fearleſs, undaunted.

*Veſture vid Garment.*

Sumptuous, magnificent, coſtly, gentile, ſtately, rich, glorious, ſhining, glittering, pompous, gorgeous, ſpruce, neat, handſome, decent, faſhionable, al-a-mode, curious, becoming, gawdy, gay, trim.

*Verdure.*

*Verdure.*

Pleasant, youthfull, smiling, flowry, joyfull, springing, blooming, leavy.

*Violet.*

Azure, creeping, soft, pale, nodding, purple-streakt, beautifull, odorous, glowing, sweet-smelling.

*Verse.*

Lofty, exalted, immortall, high, smooth, swelling, harmonious, well-labour'd, well-dresst, deathlesse, powerfull, intrancing, inchanting, nectar-dropping, charming, fancy, tickling, sacred, measured, sprightly, sententious, sinewy, buskin'd, nerved, facetious, care-inamouring, muse-inspired, prophetick, embalming, numerous, well-compoled, fluent, learned, amorous, wanton, lascivious, delicious, sweet, flowing, ravishing.

*Vertue.*

Faire, bright, untainted, cold, chast, active, maiden-sacred, immortall, deathlesse, spotlesse, generous, glorious, divine, heroick, conspicuous, unregarded, disrespected.

*Vow.*

Pious, religious, solemne, sacred, ceremonious, binding, chast, obliging, strict, severe, irrecoverable, fervent, rash, inconsiderable, unadvised.

*Urne.*

Peacefull, sacred, forgetfull, quiet, mournfull, sable, darksome, silent, shrowding, shady, cooled.

*Voice.*

Celestiall, heavenly, harmonious, sweet, delicious, inchanting, intrancing, bewitching, charming, pleasant, delicious, soul-conquering, heart-captivating, sence-bereaving, Syren, care-taking, sprightfull, mournfull, puling, whining, allnring, inticing, victorious, triumphant.

*Veines.*

Azure, violet, purple, swelling, flowing, winding, warm, fluent, dancing, trembling, seething, boyling, branched, meandring, interlacing.

*Valet, Vallies.*

Fruitfull, flowry, sportfull, verdant, green, plusht, inameld, chequer'd, diapred, motly, fragrant, pleasant, sweet, delightfull

delightfull, ſmiling, embrodred, turfed, daſied, graſſy, herby, green-cloathed, gameſome, ſoft-coated, ſpangled, perfumed, ecchoing, green-breaſted, ſtreame, embrodred, gloomy, dark, humble, narrow, groveling, crowtching, low, dejected, ſolitary, ſhaded, gloomy, over-lookt, buſhy, tufted, leveld, green-mantled, flower-ſpangled, hollow, ſtooping, crooked, reſounding, winding, melancholy.

*Virgin.*

Baſhfull, ſober, untainted, ſpotleſs, chaſt, modeſt, civil, bluſhing, pure.

*Vaile.*

Virgin, maiden, ſhadowing, dangling, beauty, concealing, masking, ſpreading, clowdy, faintly.

*Vulgar vide Multitude.*

Rude, unconceiving, lawleſs, misjudging, illiterate, ſhallow-pated, tumultuous, rebellious, ſaucy, confuſed, ignorant, ſurly, giddy, haire-brained, diſtracted, inconſtant.

*Unicorne.*

Long-horned, Virgin, loving, Indian, ſavage, Lyon, hating, pretious, rich, horned, furious.

*Wife.*

Careſull, loving, happy, ſolicitous, indulgent, chearing, embracing, loyall, ſweet, deare, delicious, ſcolding, brawling, unquiet, diſloyall, unhappy, jealous, litigious, contentious.

*Widdow.*

Penſive, melancholy, ſad, deſolate, comfortleſſe, lovely, diſtreſſed, mournfull, afflicted, oppreſſed, bouncing, luſty, joviall, frollick.

*Whore.*

Inceſtuous, leprous, obſcene, luſtfull, laſcivious, wanton, rammiſh, brothell, uncivill, ſtrumpeting, bawdy, dallying, rampant, infamous, Leprous, fallacious, diſſolute, rotten, impudent, ſhameleſſe, mercenary, immodeſt, notorious, ſilthy, painted, unbluſhing, impudent, cankerd, itchy, Goatiſh, loathſome, muſty, naſty, pocky.

*Woman.*

Inconſtant, crafty, deceitfull, wanton, beauteous, ſoft, tender, paſſionate, weak, frail, pittifull, delicate, melting, prattling, inconſiderate, raſh, ſmooth-faced, revengfull, whining, puling, ſcolding, brawling, unquiet, unchaſt, laſcivious, melting, weeping, impudent, jealous.

*Whisper.*

Secret, closs, hollow, silent, soft, guilty, fearfull, magicall, drowsy, pleasing.

*welcome.*

Chearfull, smiling, bounteous, hearty, loving, kind, free, liberall, gracious, courteous.

*Will.*

Unforced, uncontrouled, free, active.

*Wanton, wantonnesse.*

Sportive, toying, dallying, lascivious, lewd, rude, unruly, ungovern'd, untainted, tempted, unbridled, luxurious, full-fed, revelling, fearlesse, insatiate.

*Wish.*

Longing, greedy, desirous, ambitious, passionate, ardent, hearty, insatiate, sollicitous.

*Wrest.*

Ivory, sinewy, snowy, azure, streaked, veined.

*Wonder.*

Attractive, amazing, intrancing, stupendious, prodigious, silent.

*Womb.*

Teeming, pregnant, fruitfull, swelling, painfull, barren.

*Wine.*

Generous, spruce, neat, brisk, rich, odorous, sparkling, fragrant, sprightly, lusty, care-drowning, heart-chearing, delicious, green, prickt, hearing, inspiring, blood of the canubian, caudian, lesbian, chian, joyous, grape, inlivening, smiling, genius-exalting, nectareous, pleasant, forgetfull, reason-depriving, furious, raging.

*Wit.*

Sagacious, contriving, piercing, pregnant, active, quick, plotting, stirring, rich, happy, nimble, humerous, mature, inventing, pregnant.

*Youth.*

Vigorous, blooming, fresh, loose, wilde, unbrideled, giddy, amorous, green, raw, unexperienced, untutor'd, active, smiling, wanton, downy, beardlesse, untrained, intemperate, dissolute, proud, ambitious, voluptuous, unreclaimed, indiscreet, riotous, tender, soft, lascivious, impatient, smooth, joviall, inconsiderate, witty, inconstant.

*FINIS.*

A

# Garden of Tulips,

OR THE

## Pleaſant Proſpect.

### An Alphabetical Collection, beautified with flouriſhing Similitudes and Compariſons, for the better imitation, admirably applied to their ſeveral Subjects.

*ANger* is blood powred, and perplexed into a froth.

Reaſon to rage is like bands to a ſore, which often ſtroking, makes the anguiſh more.

*Anger* is like a deadly weapon, we hear his voice before it doth execution, and then we arm.

So looks the chaſed Lion on the daring Huntſ-man that hath galled him, then makes him nothing.

As a Savage Bore (that hunted long aſſail'd and ſet upon) with his onely eyes ſwimming in fire, keeps off his baying hounds, though ſunk himſelf, yet holds his *Anger* up, and ſhows it forth in foam, makes firm his ſtand of battalious briſtles, feeds his hate to die, and whets his tusks with wrathful majeſty; So fares a furious *Anger*.

*Anger* is like a full hot horſe, who being allowed his way, his ſelf mettal tires him.

*Ambitious* gilded ſpheres are like to painted hells, which pleaſe the eies, even while they ſhow the heart where horror lies

*Ambitious* thoughts, like woods, whilſt they maintain the flame of high deſires, grow aſhes by the ſame.

*Ambition*, like water floods not channel-bound, neighboring banks doth over-run, and groweth nothing when its rage is down.

So have I beheld an exhalation, that would be a star, fall, when the Sun forsook it, in a sink.

*Ambitious* men like furious cannons are often burst with over-charging.

*Ambition* like an *ignis fatuus*, misleads our fond mortality hurries us about, then sets us down just where we first begun.

*Allegiance* tempted too far, is like the trial of a good sword on an anvil, as that often flies in pieces without service to the owner; so trust inforced too far, proves treachery, and is too late repented.

*Affections* injured, like tempest threatned trees not firmly rooted, ne're spring to timely growth.

Our love like sparkles are, they brightest shine when they go out.

The pleasures of *Adulterers* are like to the sea, groundless and wide.

Look how a wolf doth like a dog appear, so like a friend is an *Adulterer*.

We see that trees bears no such pleasant fruit there where they first grew, as when they are new set; perfumes, the more they are chafed, the more they render their pleasant scents; and so *Affliction* expresseth vertue, whether true, or else adulterate.

It is not the *Apparel*, the brisk pert Linnet in his russet feathers, flies as warm as the bird of Paradise with all his painted and his gilded train.

A *Broker* is a City Pestilence, a moth that eats up gowns, doublets, and hose.

What are our *Bodies*? A little curded milk, fantastical puff-past, like paper prisons they use for to keep flies in.

A *Boasting* Swaggerer is like a walking spur, he gingles much, but never pricks.

A Swaggerer that fights as the geese did that saved the Capitol, onely with prating.

*Beauties* are like to books, those that do study them do know them best: and to say truth, it is still much as it pleases the Common Reader.

*Beauty* concealed is like a Jewel in the dark.

A *Bawd* is like a Broker, she takes fees on both sides.

A *Bawd* is both Ware and Merchant, Flesh and Butcher.

*Chamber-maids* are to shew Mistresses, like porches unto doors, you pass the one before you can have entrance to the other; or like mustard to a piece of brawn, if you will have one taste well, you must not scorn to be dipping in the other.

*Chamber-maids* are like lotteries, one may chuse twenty, before they shall finde one good one.

To say a *Wasting-woman* is handsome, and yet chaste, is to affirm all paiges gelt; or that the Knight keeps to his Lady in the high bed, and never truckles.

A good *Conscience* is a well built castle, no battery nor invasion can take it.

A Princes *Court* is like a common fountain, whence should flow pure silver drops in general; but if it chance some curse example poison it near the head, death and diseases are spread through all the Land.

*Courtiers* are fickle things to deal with, a kinde of Marchpane men that will not last.

*Courtiers* in Citizens houses are summer fires, that may be well spared, and being quite out are best; they do the house no good, but help to consume and burn the wood up, and overheat the rooms.

*Credit* is like the chastity of a maid, which if once broke, is ever after lost.

*Credit* not kept up is like a Pallace, which for want of repair falls to ruine.

*Credulity* is securities blind nurse, the dream of fools, the drunkards ape, that feeling for his way, even when he thinks in his deluded sense to catch at safety, falls without defence.

Great Elephants and Lions murther least; the ignoblest beast is the cruelest.

To be a *Cuckold* is as natural as to be a married man, as to eat, sleep, or wear a night-cap.

It is all one to trust ones arm in the throat of a Lion, ones purse with a Curtizan, ones neck to the chance of the dice, ones religion to a Synagogue of Jews, as ones wife with a friend.

So call a *Cuckold*, that he ducks at the penthouses, like an Ancient that dares not flourish for fear of the sign-posts.

As hearty Sea-men in desperate storms stem with a little rudder the tumbling ruines of the Ocean; so with their cause and swords good men meet *Dangers*.

Our *Deſires* are like our fates, our own ſtars, all our fortunes, which as we ſway them, ſo abuſe or bleſs us.

Who riſeth from a feaſt with that keen appetite that he ſet down; ſuch are *Deſires* obtained.

Where is that horſe that doth untread again his tedious meaſures with the unbated fire, that he did pace them firſt; ſo our *Deſires* fix on their objects with far more ſpirit then they do enjoy them.

How like a yonker, or a prodigal, the ſcared barque puts from her native bay, bugged and embraced by the ſtrumpet winde, how like a prodigal doth ſhe return with over withered ribs and ragged ſails, lean, rent, and beggered by her bluſtring voyage; with ſuch ſatisfaction our night *Deſires* do the next morning leave us.

*Deſpair* is a plummet in the heart, that weighs and pulls us living to the duſt we came from.

*Diſdain* is like to water pow'd in fire,
Quenches the flame a while, to raiſe it higher.

*Diſſimulation* is a canker, which for the moſt part, ſeizeth the choiceſt fruit with its infection, ſtill ordained for to diſeaſe the natures of the beſt complexions.

Goodneſs is but an outſide, we all ſet
In rings of gold, ſtones that are counterfet.

A *Diſſembler* is like a goodly apple, rotten at the core.

Womens tongues for their garulity are like to clocks, if they go too faſt, they never go true.

*Envy* doth feed on entrails like a Kite, in which foul heap, if any ills lie hid, ſhe ſtrikes her beak into it, ſhakes it up, and hurls it ſo abroad that all may view it; corruption is her nutriment, but touch her with any precious ointments, and you kill her.

*Envy* is like a flie that paſſeth all the bodies ſoundeſt parts, and dwells upon the ſores, and if her ſquint-eye have power to finde out none, ſhe then forgeth ſome; ſhe makes that crooked, ever which before was ſtreight, calls valour giddineſs, and juſtice tyranny.

*Extreams* in our delights have violent ends, and in their triumphs die, like fire and powder, which as they kiſs conſume; the ſweeteſt honey is loathſome in its own deliciouſneſs, and in the taſte confounds the appetite.

As the eaſt and weſt upon the globe a Mathematical point onely divides: thus happineſs, and miſery, and all extreams, are ſtill contiguous.

They

They are as sick that surfet with too much, as they that starve with nothing: So, it is a happiness to be seated in the *Mean*, superfluity comes soon by white hairs, but competency lives longer

A false *Dissembler* is like the serpent that parted with its subtilty, and closed it in the fruit.

'Tis with our souls as with our eyes, that after a long darkness, over dazled with the approach of sudden light; when in the midst of fears we are surprized with unexpected happiness; the first degrees of joy are meer astonishments.

*Fidelity* in secrets, though it be honest, bears its punishment with it; such a person is like to one, that in cold nights will needs have all the fire, and there is held by others, and embraced onely to burn himself by their direction.

*Flattery* is the bellows that blows up sin; we seldom see a flattering Knave turn Courtier, but many Courtiers have turn'd flattering Knaves.

*Fools* are like obedient children, brought up under a hard mother in law, and a cruel; who being not used to breakfasts and collations, when they have course bread offered them, are thankful, and take it for a favour too,

A man of *Fortitude* doth imitate the weather, that sings in tempests, and being clear is silent.

*Fear* dwells with earth-quakes, shipwracks at sea, or prodigies in heaven; a valiant man, he cannot see so many fathom beneath the height of his own heart, as fear is.

Valiant hearts Kings may dissolve, but not defeat; a man that is void of fear when he doth fall, he lies great in his ruines (like the sacred carkasses of scattered temples) be still reverend lies, and the religious honour him no less, then if he stood in all his majesty.

Without misfortune vertue hath no glory, valor is of no use, opposed trees make tempests, shew their powers, as waves forced back by rocks, make *Neptunes* towers.

It is not breath can fright a noble truth, nor is there Magick in the person of a King.

That playes the Tyrant, if that there be a good sword can easily uncharm it, as the calm air stills tempests.

*Fortune* hath hours of loss, and hours of gain; the brave man feels them both, who like the angry bull, never goes back for breath, but when he means to arm his fury double.

*Fortune* is a slut, and being a whore her self, would have no Lady marry, and live honest

*Glory* is like *Alcides* shirt, if it stay on us, till pride hath mixed it with our blood; nor can we part with it at our pleasure, when we would uncase, it brings along with it both flesh and sinnews, and leaves us living monsters.

*Gamesters* have hearts more spacious then Kings: did they divide the Empire of the world, they would make one throw for all.

To define a *Gallant* of the times right, a Mercer formed him, a Tailor makes him, and a Player gives him spirit.

The shrub securely grows, the tallest Cedar stands most in danger of the winde

Thus we distinguish the noble from the base, the noble finde their lives and deaths still troublesome; but *Humility* doth sleep while the storm grows hoarse with scolding.

The gates of *Honor* are arched so high, that Giants may let through, and keep their impious Turbands on, without good morrow to the sun.

Why do we scorn inferior men, since to be lower then the worms, is to be higher then the greatest Monarchs.

*Humility* is yong Ambitions ladder, whereon the climber upwards turns his face, but when he once attains the upmost round, he then unto the ladder turns his back, looks in the clouds, scorning the base degrees by which he did ascend.

When once the Spring, main *Hope*, is fallen into disorder, no wonder if the lesser wheels (Desire and Joy) stand still; our thoughts, like Bees, when they have lost their King, wander confusedly, and settle no where.

The Powers, like to best Tutors, do inflict hard tasks upon great natures and of noblest *Hopes*, read trivial Lessons.

*Hope* is in opposition with Despair, and like the zealous advocate in the cause of his afflicted client, labors still to overthrow the quirks and fallacies Despair is nimble in, whilst Fear with trembling expects the trials issue.

*Honor* in noble persons, as the pure oar refined, exceeds in value treble proportions of the courser dross.

Men in themselves intirely *Honest*, may march safe with naked feet on coals of fire; so flames do reach at heaven ere they expire.

An *Honest* soul is like a ship at sea, that sleeps at anchor when the ocean's calm, but when she rages, and the wind blows high, he cuts his way with skill and majesty.

As

As the light ſerves not onely to ſhew, but renders us mutually profitable; ſo our lives ſpent in acts exemplary and *Honeſt*, win our ſelves good names, and do to others give matter for for vertuous deeds by which they live.

How ſubtily Hell doth flatter Vice, mounts it aloft, and makes it ſeem to fly; ſo the fowl the Tortois mockt, who to the sky the ambitious ſhell-fiſh raiſed: the end of all is, onely that he may from thence dead fall.

As men in ſcorn of a true flame that is near, run to light their tapers at a glo-worm, ſo pleaſures are valued above heaven

*Hatred*, like clocks wound up to watch the ſun, haſting a head-long courſe on many wheels, hath never done, until all be undone.

*Hatred* hatcht at home is a tame tyger, may fawn and ſport, but never leave its nature.

Our *Hair* grows in our grave and that alone
Looks freſh, when all our other beauty's gone.

There is no *Joy* on earth, never ſo rational, ſo pure, ſo holy, but is like a Jeaſter, Paraſite, or Whore, in the moſt worthy parts with which they pleaſe, a drunkenneſs of ſoul and a diſeaſe.

What unſubſtantial bubbles are the beſt of humane *Joys*?
Things that we daily ſee the affections cloy,
Hope long deſired, doth bring the greateſt *Joy*.

Without *Injuries* the world would languiſh, and have nought to do; diſcord in parts, makes harmony in the whole, and ſome muſt laugh whilſt others do condole.

*Wrongs*, like great whirlewinds, ſhake the higheſt battlements; few for heaven would care, ſhould they be ever happy; they are half Gods, who both in good dayes and good fortunes ſhare.

*Ingratitude* is like a dog that flies at his maſter, which it is juſt with us to ſtrangle, neither his kinde nor uſe conſidered.

Shame of *Infamy* doth extinguiſh luſt as oyl doth fire.

Where ſhame and *infamy* are too much inforced on a delinquent, they breed too often an audacious defence of ſin, but no ſincere repentance; ſo the rain ſlides to the root, and nouriſhes, where great ſtorms make a noiſe, wet but the skin of the earth, and run away in a ſwift channel.

Our *Induſtry*, is as our ſoul, which is not put into the body to be idle, it hath too many rare and curious pieces of Mathematical motions to ſtand ſtill.

*Incontinency* is a vice ſooner condemn'd then baniſht, eaſily ſpoke againſt; but yet will fawn as ſmoothly on our fleſh, as *Circe* on the Grecian travellers, when ſhe detained them in the ſhapes of beaſts.

Luſt and *Incontinency*, like the plummets hanging on clock lines, will never have done, till all our faculties are undone and ruined.

Oh with what vertue ſhould luſt be withſtood,
Since 'tis a fire ſeldom quencht without blood.

Luſtful *Incontinency* is like an overſwoln river that breaks all bounds; it is a devil bred in blood, nurſt in deſire, that like the Salamander lives in fire.

*Luſt* is a gilded pill, which ſinful nature doth preſcribe, deſire ſtrokes the ſenſe with pleaſure; but at laſt, the ſhining out-ſide leaves a bitter taſte.

Of ſuch an *Inconſtancy*, as boyes gay bubbles, blown in the air and broken.

The winde is more fixt then her *Inconſtancy*, the beaten Marriner with his ſhrill whiſtle calms the loud murmurs of the troubled main, and ſooner ſtrikes it ſmooth again, then her ſoul to have peace in love with any.

Our conſtitutions vary, herbs and trees admit their froſts and ſummer, and why then ſhould our deſires that are ſo nimble, and more ſubtil then the ſpirits of our blood, be ſuch ſtaid things within us, and not ſhare their mutual *Inconſtancy*.

He wears his *Faith* like the faſhion of his hat, it changes with the next block.

*Jealouſie's* fits preſent a man (like ſo many bubbles in a baſon of water) twenty ſeveral crabbed faces, many times makes his own ſhadow his cuckold maker.

The Devil gives this *Jealouſie* to man, as nature doth a tail unto a lion; which thinks in beat to beat away the flies, when he doth onely more inrage himſelf.

A *Jealous* fellow is like a cowardly Captain in a Gariſon Town, fears every aſſault, trembles at every battery, and doubts moſt left the gates ſhould be opened, and his enemy let him in at midnight.

Thoſe wounds heal ill that men do give themſelves, omiſion to do that is neceſſary, ſeals a comiſſion to a blank of dangers; and danger like an Ague ſubtily taints, even then when we ſit idly in the ſun.

*Kings*

*Kings lives* are fortunes miſery, like dainty ſparks, which when men dead do know, to kindle for himſelf each man doth blow.

The lives of *Kings* ſhould like to Dials move, whoſe regular example is ſo ſtrong, they make the times by them go right or wrong.

*Princes*, like lions, never will be tamed; a private man may yield and not care how, but greater hearts will break before they'l bow.

If a *Kings* Government be eaſie, the many headed monſter, Multitudes, like *Æſops* fooliſh Frogs, they trample on him as a ſenſleſs block; and if he prove a Stork, they croak and rail againſt him as a Tyrant.

*Knighthood* is like Marriage now-adayes, which though it honourable be with all men, yet it is beggarly with a great many.

*Law* is as the worlds great Light, a ſecond Sun to this terreſtrial Globe, by which all things have life and being; and without the which, deſtruction and diſorder ſoon would ſeize the general ſtate of men.

*Learning* and Languages cannot ſet a nap upon a thred-bare gown. Art is like common Fidlers, draws down others meat with liquoriſh Tunes, whilſt they the ſcraps do eat.

*Liberty* and Publique good, are like great Ollio's, muſt have the upper end ſtill of our Tables, though they are but for ſhow.

*Life* is the froſt of cold, Felicity and Death the thaw of all our vanity.

*Life* is but a walking ſhadow, a poor Player that ſtrûts and frets his hour upon the ſtage, and then is heard no more.

*Life* is a tale told by an Ideot, full of ſound and fury, ſignifying nothing.

Like to an Aſs whoſe back with ingots bows, we bear our heavy riches but a journey, and death unloads us.

*Life is* but a dark and ſtormy night of ſenſleſs dreams, terrors, and broken ſleeps; a tyranny, deviſing pains to plague and make men long in dying.

*Love is* a raſor cleanſing if well uſed,
But fetcheth blood if that it be abuſed.
*Love*, like to ſin, inveterate is, and ſtrong,
He prevents danger that deſtroys it yong.

*Love*

*Love* can no more be dissembled, then to bear hot burning coals in our bare palms or bosoms; and less concealed and hidden, then a flash of inflamed powder, whose whole light doth lay it open to all discovery, even of those who have but half an eye, and less of nose.

*Loves* service is much like our honored Lords, where Mignions carry more then servitors; the bold and careless servants still obtains, the modest and respective nothing gains.

*Lovers* are like Astronomers, that when the vulgar eye discovers but a skie above, studied with some few stars finde out besides strange fishes, birds and beasts.

*Lovers* in favour are like Gamesters in good fortune, the more you set them, still the more they win.

*Love* is but a card play, all is lost.

Unless you cog, he that pricks best, wins most.

At the games of *Love* we set all, but the best is, we cannot stake; and there is no loss of credit in the breaking.

*Love* is like to wax, the more it is rubbed, it sticks the faster to: or like a bird in bird-lime, or a pit-fall, the more one labors, still he is the deeper in.

*Love* is an idle fantastic, bred by desire, nursed by delight, an humor that begins his dominion in *Leo*, the Lion, the sign of the Heart; and ends in *Aries*, the Ram, the sign of the Head; his power is to stir the blood, prick up the flesh, and fill the body with libidinous heat.

A yong mans *Love* it is like Ivy, it must have something to cleave to, or it prospers not.

*Love* is like fasting dayes, but the body is lik: flesh dayes; and it is our English Gallants fashion, to prefer a morsel of flesh, before all the fasting dayes in the year.

This *Love* is a troublesome thing, *Jupiter* bless us out of his fingers; there is no estate can rest for him, he runs through all Countries, will travel through the Isle of Man in a minute, but never is quiet till he comes into *Middlesex*, and there keeps his *Christmas*; it is his habitation, his mansion, from which he will never out, until he be fired.

A Platonick *Love* is no other, then to have men brought in Litters disguised, to cuckold us in vertue.

*Luxurious* Riots are the shames of men, that have the seeds of virtue in them, springing to glory, that drownd their spirits in lees of sloth, and yield the glories of the day to wine, to lust, and

and banquets; that dress themselves up like to Pageants, with thousand antick and exotick shapes, that make an Idol of a Looking-glass, sprucing themselves two hours by it, with such gestures and postures, that a waiting wench would be ashamed of; and then come forth to adore their Mistresses fan, or tell their dream, ravish a kiss from her white glove, and then compare it with her hand, to praise her gown, her tire, and discourse of the fashion; discovery make, which Lady paints, which not, which Lord playes best at Gleek, which at Racket; these are fine Elements.

A *Lie* is like a Lap-wing, which still flies.

Far from her sought nest, still here 'tis, she cries.

*Lies* hide our sins like nets, like perspectives, they that draw offences nearer, make them greater.

Truth, though it trouble some mindes, that are both dark and dangerous, yet it preserves it self, and comes off pure, innocent; and like the sun, though never so eclipsed, it breaks in glory.

*Man* is a tree, that hath no top in cares, nor root in comforts.

It is the deepest art to study man; the world's divided into knaves and fools.

*Men* are like politick States, or troubled seas, tossed up and down with several storms and tempests, change and variety of wrack and fortunes, till labouring in the Haven of our homes, we study for the calm that crowns our ends.

*Man* is a ship that sails with adverse winds, and hath no Haven till he land at death; then when he thinks his hands fast grasp the bank, comes a rude billow betwixt him and safety, and beats him back into the deep again.

To *Marry* is to be long lived, variety is like rare sawces, provoke too far, and draws on surfets more then the other.

The marriage rites are like to those that do deny a purgatory, they locally contain a heaven or hell, there is no third place.

The joys of *Marriage* are a heaven on earth, lifes paradise, there is no restorative like to a constant woman; (but where is she) it would puzzle all the Gods to create such a new monster.

*Misfortune* vexes us like to *Quotidians*, they intermit a little, and return e're we have lost the memory of our first fit.

If

If a *Man* be thrust into a well, no matter whose hand is to it, his own weight brings him to the bottom. Fortune makes this conclusion, All things shall help the unhappy man still to fall lower.

*Mischiefs* are like to darts shot at repelling walls, in their return they light on them that did direct them.

To think of crimes when they are done and past, and to be punisht doth but mischief breed, we use then like beasts, when they are fat they bleed.

*Mischief* is like Cockatrices eyes, sees first and kills; or is seen first and dies.

*Mischief* overflows our thoughts, and like a sea devours the dew, the rain the snow, the springs and all the sweetness of the loveliest things.

*Money* is a chick of the white hen, old fortune he that hath it, whatsoever he treads upon shall be a rose.

*Murther* is open eyed, and as the sea, whose covetuous waves imprisoned by the land, bellow for grief, and roar upon the sands; so from the earth it cries, and like a childe wrong'd by its careless nurse, will not be stilled.

*Nature's* crescent doth not grow alone in shews and bulks, but as her temple waxes, the inward service of the minde and soul withal grows wider.

What a fine book is heaven, which we may read best at night, then every star is a fair letter.

How much they wrong thee (*Night*) which call thee guilty of rapes and murthers; it is the day, that like a glorious whore engages men to act them; and taking thee, the darkness to obscure them, unjustly lay the shame upon thy brows, thou art so innocent thou never saweſt them.

*Old men* lustful, do shew like yong men, angry, eager, violent, out-bid alike their limited performances.

*Old men* are discreet sinners, and offend with silence; but yong men when the feat is done; do crow like pregnant cocks, boast to the world their strength of their most vicious follies.

He that hath got the Elixir of *Opinion*, hath got all, he is the man that turns his brass to gold.

*Opinion's* but a fool, that makes us scan
The outward habit by the inward man.

He that weighs mens thoughts, hath his hands full of nothing; a man in the course of this world should be like a Chyrurgeons

rurgeons instrument, work in others wounds, and feel nothing himself; the sharper and subtler, the better.

All are not Bawds, I see now, that keep doors,
Nor all good Wenches that are markt for Whores.

Where Order is once shaked (which is the ladder to all high designs) the enterprize is sick.

With what a compelled face a woman sits, whilst she is *Drawing*, I have noted divers, either to feign smiles, or suck in their lips, to have a little mouth, dimple their cheeks, and so disorder their face with affectation; at next sitting it hath not been the same. I have known others have lost the entire fashion of their face in half an hours sitting; in hot weather, the painting of their faces was so mellow, that they have left the poor man harder work by half to mend the Copy they wrought by. Indeed, if ever I would have mine drawn to the life, I would have the Painter steal it at such time, when I am devoutly kneeling at my prayers, there is then a heavenly beauty in it, the soul moves in the superficies.

*Paintings* and Epitaphs are both alike, they flatter us, and say, we have been such. When Princes heads sleeps on their Councels knees, a State's deep rooted must grow up high, when Providence, Zeale, Uprightness, and Integrity husband it.

He that suffers *Prosperity* to swell him above a mean, like those impressions in the Air that rise from Dunghill Vapors, scattered by the wind, leaves nothing but an empty name behinde.

*Prosperity* is the Bawd of Love, whose fresh complexion, and whose heart together, affliction alters.

It fares with some in their *Prosperity*, as with others I have known of rare parts, who from their successe of fighting of Duels, have been raised up to such a pride, and so transformed from what they were, that all that loved them truly wisht they had faln in them.

*Like dust before a winde those men do flie,*
*That prostrate on the ground of Fortune lie;*
*And being great (like trees that broadest sprout)*
*Their own top-heavy state grubs up their root.*

Gentlemen, as soon as they come to their lands, get up to *London*, and like squibs that run upon lines, they keep a spitting

of

of fire, and cracking till they have spent all, and when the fire is out, what sayes the Punk, Foh, how the *Prodigal* stinks.

How blinde is *Pride*, what eagles are we still in matters that belong to other men, what beetles in our own.

Swelling spirits hid with humble looks,
Are Kingdoms poisons hung on golden hooks.
Vallies that let in rivers to confound
The hills above them, though themselves do drown'd.

Of an excessive *Pride*, his marble Portals richly gilded ore, his Assyrian Carpets, Chairs of Ivory, his Garments perfumed, his Jewels valued not for use, but needless Ornaments, a sumptuous Stable, a stupendious House, with all the baits of sense, that catch a vulgar eye.

*Poverty* is like the rack, it draws a man to danger, to the Gallows, rather then endure it.

Oh happiness of *Poverty*, that rest securely on a bed of living turf; while we with making cares, and restless thoughts, lie rumbling on our doun, courting the blessing of a short minutes slumber, which the Plough-man shakes from him, as a ransomed slave his fetters.

*Poverty* puts a multiplying glass upon our faults, and makes them swell, and fill the eye; our crimes shows highest then, when we our selves are lowest.

*Pleasure*, farewell to thy inticing vanity, thou round gilt box that dost deceive mans eye; wise men knows when thou art broken open, the treasure thou includest, is dust and smoak; even so I do esteem thee.

Books, musick, wine, brave company, good chear,
Make Poets to soar high, and sing most clear.

*Poetry* (though it be of a quite contrary nature) is as pretty a jewel as plain dealing, but they that use it, forget the Proverb.

Verses, though freely born, like slaves are sold;
I crown thy Lines with bayes, thy Love with gold.

*Players* were never more uncertain in their lives, they know not how to play for fearful fools, where to play, for puritan fools, nor what to play for critical fools.

When I *Achilles* bear upon the stage, speak honor and the greatness of his soul, methinks I too could on a Phrygian spear run boldly, and make tales for after times; but when I come to act it in the deed, death mars my bravery, and the ugly fears

of

of the other world, fits on my frighted brow.

*Phisiognomy* do you call it, there is no more credit to be given to it, then to a sick mans urine, which some call the Physicians Whore, because she cozens him.

A witty person may with ease distinguish all men by their *Noses*, as thus; your nose *Tuscan*, is lovely, large, and broad, much like to a goose's beak; your valiant generous nose, crooked, smooth, and puffing; your Scollars nose is very fresh and raw, for want of fire in winter, that quickly smells his chop of mutton in his dish of pottage; your Puritan nose is very sharp and long, (much like your widows) and with ease can finde an edifying Capon five streets off.

I have skill in *Faces*, yet the world is so deceitful, that I can hardly distinguish a Bawd from a Midwife; or an hypocritical Puritan from a devout Christian.

*Physicians* are for the most part, like beasts for sacrifice, there is nothing left in them, but tongue and belly.

A *Physician* is too often a lingring executioner to death, the greatest disease to nature; one that strives by art to make us long a dying; he practises on our bodies, as men pull roses, not for their own relish, but to kill the flowers: so they maintain their lives by others deaths.

Your *Physician* is like your hawk, the greater the fowl is that he kills, the greater is his reward.

He that takes *Physick*, trusts to one that hath art, and leave to kill.

Your *Physicians* are as good as false doors behinde hangings, to Ladies necessary uses.

Since the great master of *Philosophy* (*Aristotle*) died, that fool'd the drunken *Macedon* out of a thousand Talents to buy books; what have the multitude of his learned successors done? onely write comments on his Works, scribling to no end, but to make paper dear.

Oh brave *Philosophers*, I will name you three of them: First the merry fop of *Thrace*, (*Democritus*) that alwayes laughed, pretending it was at Vanity; alas, it was his disease, going to steal Mushrooms for his supper, the blew mouth'd serpent skulked under a dock leaf, and bit him by the thumb, from whence he took that laughing malady. And his Antagonist *Heraclitus*, that would ever seem to weep out of a pious cause, he was a fine dissembling fellow, not sorrow made him weep, there

there is a Manuscript now kept in the *Vatican*, that shews he had nine years a Fistula in his eye. As for *Diogenes* that fasted much, and took his habitation in a Tub, to make the world believe he loved a strict and a severe life; he took the diet, Sir, and in that very Tub sweat for the French disease: and some unlearned Apothecary since, mistaking its name, called it *Cornelius* Tub.

There was never yet *Philosopher* that could endure the tooth-ach patiently; however they have writ the stile of Gods, and made a pish at chance and sufferance.

The Vulgar sort of *People* in Rebellion, are like unknown Lands, those that first possess them have them.

What can be expected from the *Herd* but contraries; he that trusts them, where he should finde them Lions, findes them Hares; where Foxes, Geese.

The Vulgar have, for the most part, sick mens appetites, they desire that most, which doth them most hurt.

He that *Repents* e're he commits a fault, doth like a thrifty sinner store his soul with mercy, to absolve that sin himself, which he hereafter is so like to fall into.

The Drunkard after his lavish cups, is dry, and then is sober: so at length when we are awak't from our lascivious dreams, repentance then will follow like the sting placed in the Adders tail.

Divinity which calls our anger sin, and courage pride, hath sent this silly Cherub on earth, *Patience*

(The Cowards sword) which onely doth disarm
Dull sleeps, that neither can nor will do harm.

*Patience* it is the greatest enemy to law that can be, for it doth embrace all wrongs, and so chains up Lawyers and Womens tongues; it is the perpetual Prisoners liberty, his Walks and Orchards; it is the bond-slave's freedom, that makes him seem proud of his iron chains; it is the Beggars musick, who thus sings, Although their bodies beg, their souls are Kings.

He is more *Patient* then a Brown Baker when he heats his Oven, and hath forty Scolds about him.

The fears and joys, hopes and desires mixed with despairs and doubts do make the sport in love; they are like a very dog with which we hunt the hare, but as the dogs would stop and streight give over, were it not for the little thing before: so would our *Passions*, both alike must be flesht in the chase.

The grief that melts in tears, by it self is spent,
*Passions* resisted grows more violent.

Faults are in flesh as motes are in the sun, where light doth shew each little thing amiss; *Presumption* and *Despair* live opposite, as times false glasses, wherein frailties see their faults too great, or else too little.

A *Rape* is like to unripe fruits, they have proportion, colour, but no taste.

*Rebellion* walks with claws bowed in, and a close mouth, which onely she keeps for opportunity of prey.

*Tumults* are not laid with half the easiness that they are raised; all may begin a War, but few can end it,
*Revenge* will never slack till it hath spent its fuel,
Intemperate Agues make Physicians cruel.

*Pluto*, the God of *Riches*, when he is sent (by *Jupiter*) to any man, goes limping; to signifie, that wealth that comes in Gods name, comes slowly: but when it is sent on the Devils errand, it rides post, comes in by scuttles full.

Lovers *Swearings* and Foresweatings are like Mariners Prayers, uttered in extremity; but when the tempest is over, and the Vessel leaves tumbling, they fall from protesting to drinking: and yet amongst yong Gentlemen, protesting and drinking do go together, and agree as well as Shoe-makers and *Westphalia* Bacon, they are both drawers on; for drink draws on protestations, and protestations and oaths draw on more drink.

*Success* is a rare paint, it hides all uglinesse.

*Success*, like *Lethe*, to the souls in bliss, makes them forget things past, and crowns our sins with the name of valor: be we never so impious, a *scelus felix* stiles us vertuous.

They are like to *Thrive*, whom fate in spite of storms doth keep alive.

Never yet was any Nation read of, so besotted in reason, as to adore the setting Sun; many adored him rising.

The *Soul* is a tree whence several branches spread; loving affections, suffering sorrows: these affections and sorrows, as they are branches, sometimes are lopt off, or of themselves do wither, in whose rooms, others spring forth.

Like to a Lark in a cage, such is the *Soul* in the body; this world is like her little turf of grass, and heaven o're our heads, like her looking-glass, which onely gives us a miserable know-

ledge of the small compass of our prison.

How slow paced is *Sorrow*; grief is a Tortois to the nimble senses, and chills their motions.

Some cloud of rain (since my own eyes refuse to drown me) melt and overwhelm this miserable Island.

There is no Rhetorick can express my woe,
Small rivers murmur, deep streams silent flow.

*Soldiers* that feed the victories of the conquerors, as witches do their serviceable spirits, with their prodigal blood, what do they get but (like the wealth of Captains) a poor handful, which in their palm they bear as men hold water, seeking to gripe it fast, the frail reward steals through their fingers.

*Sleep* lies in smoking cribs, upon uneasie pallats stretching her, where hushe with silent night, she courts her slumbers, rather then in the perfumed chambers of the great, under the canopies of costly state.

*Sleep* that sealest up the sea boyes eyes, and rockest his brains in the cradle of the rude imperious surges, and in the visitation of the winds; who takest the ruffian billows by the tops, curling their monstrous heads, and hanging them with deafning clamors in the slippery clouds, that with the hurly death it self awakes: Canst thou, Oh partial *Sleep*, give thy repose to the wet sea boy in an hour so rude, and in the calmest and the silentest night (with all appliances and means to boot) deny it to a King. Uneasie lies the head that wears a Crown.

Oh fie upon this *Single life!* we read how *Daphne*, for her peevish flight, was turned into a Bay-tree; *Syrinx* into a pale empty Reed, *Anaxarete* was frozen into Marble; whereas those which married, or proved kinde unto their friends, were by a gracious influence transformed into the Olive, Pomegranate, Mulberry-trees, became Flowers, precious Stones, and eminent Stars.

*Sin*, like a pregnant mother,
From the success of one beget another.
Foul deeds will rise,
Though all the world o're-whelm them to mens eyes.

There is no gamester like a politique *Sinner*, for who ever games, the box is sure to win.

I want no worth (if I have not too much of self-love) still to merit honor; 'tis honor that wants worth to merit me. Fortune thou arbitress of humane things,

Thy

Thy credit is at ſtake, if I but riſe,
The worlds opinion will conceive thou haſt eyes.

The man that truſts a woman with a *Secret*, and hopes for ſilence, may as well expect it at the fall of a bridge; a *Secret* with them is like a Viper, it will make way, though it eat through their bowels; and when they have inſinuated themſelves into our counſels, and gained power over our lives, the fire is more merciful, which burns till it goes forth.

Thunder ſpeaks not till it hits, be not *Secure*; none ſooner are oppreſt then thoſe whom confidence betrayes. Security is the ſuburbs of Hell.

We muſt with *Temperance* ſmooth our paſſions, if we intend to attain our wiſhed ends, through things called good and bad; like the Air, that evenly interpoſed betwixt the Seas and the oppoſed Element of Fire, at either toucheth, but partakes of neither; is neither hot nor cold, but with a ſleight and harmleſs temper mixt of both the extreams.

Philoſophy, Religion, Solitude, and Labor, wait on *Temperance*; in theſe, Deſire is bounded, they inſtruct the minde and bodies actions.

The greateſt fault that ſome can finde with *Theft*, is, that it cozens the Scriveners; for it borrows money without giving any Obligation.

Your greateſt *Thieves* are never hanged, for why, they are wiſe, and cheat within doors.

The Sun is a *Thief*, that with his great attraction robs the vaſt ſea: the Moon is an arrant *Thief* for her pale fire ſhe ſnatches from the Sun: the Sea is a *Thief*, whoſe liquid ſurge diſſolves the Moon into ſalt tears: the Earth is a *Thief*, that feeds and breeds by a compoſture ſtoln from the general excrement. Every thing is a *Thief*, onely the Laws are curbs and whips, by their rough power all puniſhments are determined.

It is a dull thing to *Travel* like a mill horſe, ſtill in the place we are born in, round and blinded, living at home is like it: pure ſtrong ſpirits that covet like the fire, ſtill to fly upwards, and to give fire as well as take it, caſed up at home like luſty mettled horſes onely tied up in ſtables, to pleaſe their maſters, beat out their fiery lives in their own litters.

There are many half *Travellers*, that were out men, and good men, that when they have returned, looke like poacht eggs; their ſouls ſucke out, empty and full of wind; all their relations bak't

like rie cruſt, to hold carriage from this good town to the other; and when they are opened, they are ill cook't and muſty.

*Truth* is not made of glaſs, that with a ſmall touch it ſhould fear to break.

*Truth* is like your Coat of Arms, richeſt when plaineſt.

Whom heaven is pleaſed to ſtile *Victorius*, to ſuch, applauſe runs madding; like *Bacchus* drunken Prieſts, who without reaſon in their Sacrifices, voiced their Leader on a Demigod; when as indeed each common ſouldiers blood drops down as currant coin in that hard purchaſe, as his, whoſe much more delicate condition hath ſucked the milk of eaſe; judgement commands, but reſolution executes.

He that fights well at the end of the Wars,
His head wears Sun Beams, and his feet touch Stars.

*Vertue* is a ſollid rock, whereat being aimed, the keeneſt darts of Envy cannot hurt her Marble Hero's ſtand built on ſuch Baſes,

That they recoil, and wound their ſhooters faces.

The *World* is a Labyrinth, where unguided men walk up and down till they are weary.

The *World* is a Foot ball, we run after it with whoop and hollow, he that is next to it is ſure to catch a fall.

The *World's* a City full of ſtraying Streets;
And Death's the Market-place where each one meets.

The *World* is like an Inn-keepers Chamber-pot, it receives all waters, both good and bad, it hath need of much ſcowring.

The *World* ſhoots up daily into more cunning, the very ſpider weaves her cawls with more art to entrap the wanton ſilly flie; ſo that we had need to keep our wits wound up to their ſtreche height.

Where the *Whore* ends, the Bawd begins; and the corruption of a Bawd is the generation of a Witch. *Pythagoras* holds an opinion, that a Witch turns to a wild cat; as an old Oaſtler turns to an ambling Nag.

As of the Lion and Eagle, it is ſaid, that when they go they draw their ſears and tallons cloſe up, to ſhun rebating of their fierceneſs; ſo our wits ſharpneſs which we ſhould employ in noble knowledge, we ſhould never waſte on vile and vulgar admiration.

They talk of *Jupiter*, and a golden ſhower; give me a *Mercury* with wit and tongue, and he ſhall charm more Ladies on

their

their backs, then the whole bundle of the Gods besides.

You have a pretty ambling *Wit* in summer, do you let it out, or keep it for your own riding; who holds your stirrup whilst you jump into a jeast, to the endangering of your *Quodlibets*.

Like *Jupiter* you want a *Vulcan*; but to cleave your head, and out peeps bright *Minerva*.

The *War* is a school, where all the principles tending to Honour are taught, if truly followed; but for such as do repair thither, as to a place in which they do presume, they may with licence practise their Lust and Riots; such will never merit the noble Characters of Souldiers.

All *Wars* are bad, yet sometimes they do good,
And like to Surgions let sick Kingdoms blood.

*Whores* are sweet meats, which rot the eater, poisoned perfumes, conning Alchimy, shipwracks in calmest weather, Russian winters, which appear so baron, as if that nature had forgot the spring.

*Whores* are the true material fires of Hell, worse then the tributes paid in the Low Countries; exactions upon meat, drink, garments, sheep, I, even one mans prediction, his sin.

*Whores* are like those brittle Evidences of Law, that forfeit a mans wretched estate for leaving out a sillable.

*Whores* are like those flattering bells, that ring one tune at Weddings and at Funerals.

A *Whore* is like the guilty counterfeited coin, that whosoever first stamps it, brings in question, and troubles all that do receive it.

A *Whore* is as modest as one can be, that hath left to blush at twelve; felt motions at eleven, and hath been hardned before three congregations, and done pennance.

A *Wench* that will make a Hermit run to Hell for a touch of her.

For a *Whore* for to turn honest is one of *Hercules* Labours; it was more easie for him in one night to make fifty Queans, then to turn one of them honest again in fifty years.

A *Whore* is one of the devils vines, all sins like so many poles, are stuck upright out of hell to be her props, that she may spread upon them; and when she is ripe, every Knave hath a pull at her; till she be pressed, the yong beautiful grape sets the teeth of lust on edge; she will be tasted though she be rank poison.

Sives can hold no water, nor *Harloss* hoard up money; she

hath too many fluces to let it out; yet she is the Gallipot the drones do fly to for the sweet sucket that they thinks within it.

Your *Widdows* are a politick generation, proved so by *similies*, many voyages make an experienced Sea-man, many offices a crafty Knave; so many marriages, a subtil cunning Widdow.

A *Widdow* is a garment worn thred-bare;
Selling at second hand like Brokers ware.

A good *Wife* she is a golden sentence, writ by our Maker, which the Angels know how to discourse of; onely men know not how to make use of.

A *Woman* was made of the rib of a man, and that rib was crooked: the Moral of which is, That a man from the beginning must be crooked to his wife, let him be an Orenge to her, and she will be as sower as Vinegar to him.

*Women* are the baggage of our lives, they are troublesome, and hinder us in our great march; and yet we cannot be without them.

*Women* are like to burs, where their affections throw them, there they stick.

*Women* carry springs within their eyes, and can out-weep the Crocodile, till too much pity betrayes us men to their merciless devourings.

A *Woman* is a Labyrinth, we can measure the height of any Star, point out all the demensions of the Earth, examine the Seas great womb, and sound its subtil depth; but Art will never be able to finde out the demonstration of a Womans heart.

*FINIS.*

# A general Table of the Contents of this Book.

Courteous Reader, the *Epithets* and *Similitudes* being placed at the latter end of this Book, and beginning *Folio* 1. thou mayest easily finde the Word there, having this addition in the Table, *The Epithets*, or, *the Similitudes*.


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